THE CHURCHMAN.

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ADDRESS OF THE BISHOP
TO THE
FIFTY-NINTH ANNUAL CONVENTION OF THE DIOCESE OF NEW-YORK.

(*Concluded.*)

Friday, September 1st, confirmed 5 in Zion Church, Wappinger's Creek.

Saturday, 2d, confirmed 2 in Christ Church, Marlborough, *Ulster county.*

Twelfth Sunday after Trinity, September 3d, in the morning, confirmed 7 in St. Anna's Church, Fishkill Landing, *Dutchess county.*

In the afternoon, confirmed 34 in St. George's Church, Newburgh, *Orange county.*

Tuesday, 5th, in the morning, confirmed 14 in St. John's Church, Monticello, *Sullivan county*, and preached there again in the evening.

Thursday, 7th, in St. Andrew's Church, Walden, *Orange county*, admitted the minister of the parish, the Rev. Horace Hills, jr., deacon, to Priests' Orders.

In the afternoon, confirmed 30.

Friday, 8th, confirmed 11 in St. James's Church, Goshen.

Thirteenth Sunday after Trinity, September 10th, in the morning, confirmed 1 in Trinity Church, Fishkill, *Dutchess county*, and preached there again in the afternoon.

In the evening, confirmed 3 in Zion Church, Wappinger's Creek.

Tuesday, 12th, in Christ Church, Patterson, *Putnam county*, admitted to the Priesthood the missionary there, the Rev. Albert P. Smith.

In the afternoon, confirmed 9.

This was an especially gratifying day to me. The parish is one of those which, established before the revolution, had been almost annihilated. Not a vestige was to be seen for a long time, of its first Church, when, a few years since, the present one was erected. A succession of devoted and faithful missionaries had been blessed of God in their holy efforts to revive His cause in this insulated portion of the diocese. Now, at the ordination of the present incumbent, there was manifest a blessed increase of the true Gospel spirit. The number confirmed was greater than at any previous time; the congregation larger than I had ever seen before, at least on a week day; and sundry other tokens manifested God's gracious owning of this as one of the favored portions of His heritage. The number of clergy in attendance, too, was much greater than had ever before been witnessed, among whom we were rejoiced to welcome several from the neighboring Diocese of Connecticut.

Wednesday, 13th, in the morning, confirmed at her residence a sick member of St. Matthew's Church, Bedford, *Westchester county*, and in the afternoon, 7 in the church.

Thursday, 14th, in the same parish, baptized 4 adults and 2 children, being the whole household whose kind hospitalities I had enjoyed in this visit.

At a later hour in the forenoon, consecrated St. Stephen's Church, Mile Square, and administered the communion, and preached there again in the afternoon. This church is in the town of Northcastle, in which a church, called St. George's, was erected in 1761. It has, however, long since, been entirely destroyed. The revival of the catholic interest in the town is the result of the divine blessing on the faithful labors of the Rev. Robert W. Harris, who connects the rectorship of this church with that of his older parish of Grace Church, Whiteplains.

Friday, 15th, consecrated Christ Church, Pelham, and administered the communion therein. This peculiarly beautiful and church-like edifice is that erected on his own estate by the Rev. Robert Bolton, of which the laying of the corner stone is mentioned above. The liberal proprietor having made ample arrangements for securing its use in perpetuity for the service of the Church, and placed it under the spiritual jurisdiction of the Bishop of the Diocese, requested the consecration; in performing which, I was truly happy to sanction and encourage so creditable an act of pious benevolence, and one promising, by the divine blessing, to be eminently contributive to the glory of God, and the spiritual, temporal, and eternal interests of men.

In the afternoon, confirmed 4 in this church, and subsequently, at her residence, a sick member of the neighboring parish of Trinity Church, New Rochelle.

The parish of Christ Church, Pelham, has since been organized.

Fourteenth Sunday after Trinity, September 17th, in the morning, preached in St. Paul's Church, Flatbush, *Kings county*, and in the afternoon confirmed 4 therein.

Fifteenth Sunday after Trinity, September 24th, in the morning, confirmed 22 in St. Peter's Church, Westchester, *Westchester county.* I regretted to find the rector so much indisposed as to be unable to attend, but was gratified at the evidence afforded by the number confirmed of the success of his pastoral labors.

In the evening, preached in the Dutch Reformed Meeting-house, West Farms.

Tuesday, September 26th, under the 38th canon of the General Convention of 1832, it was again my painful duty to pass the sentence of displacement from the ministry. It was now done in the case of the Rev. William Tatham. The clergy present and witnessing the transaction, were the Rev. John Brown, D. D., the Rev. Jonathan M. Wainwright, D. D., the Rev. William Richmond, and the Rev. Joseph H. Price.

Besides the above mentioned duties, I have performed divine service, administered the sacraments, preached, and discharged other pastoral functions, on very many occasions, while at home in this city. My journeyings have been to the extent of more than 4750 miles; and the usual summary of duties embraces the following particulars:

Assisted at the consecration of 2 bishops. Ordained 13 deacons, of whom 10 are alumni of the General Theological Seminary; and 13 priests. Instituted 4 rectors. Laid the corner stones of 2 churches. Consecrated 6 churches. Confirmed 1540 persons on 85 occasions. Administered the holy communion 42 times. Preached 206 times

The number of persons confirmed is larger than in any preceding year, even before the diocese of Western New York was taken from this, excepting one. In 1826, after his return from an absence from the diocese of two years, my immediate predecessor reported 1940.

For this token of blessing from on High, I ask you, dear brethren, to unite with me in devout gratitude to Almighty God. There are also other considerations which call for this tribute. I recollect no year in which my services have been better attended. Throughout the whole season in which agricultural pursuits are the most pressing, and even when weather and other circumstances most strongly urged to them, the rural portions of the diocese have, in general, furnished congregations of unusual size—the churches being generally well filled, and not unfrequently crowded. From my brethren of the clergy, too, I have received such intelligence as encourages the blessed hope that evangelical spirituality is evidently increasing among us; and I need not tell you that I understand by this a spirituality which sits meekly at the feet of Jesus, and receives, because He imparts it, without solicitude to bring it within the discernment of the natural man, all that His holy oracles reveal of that Church which He has vouchsafed to constitute a part of His own fulness and perfection, the pillar and ground of the truth, and the channel of the converting, renewing, sanctifying, and saving influences of His grace.

The prayers of the Church, I am happy to say, are having increased attention paid to them. Saints' Days, and other holy days, are becoming more and more observed. The Litany Days are celebrated in an increased and constantly increasing number of parishes. Daily Prayers are, for at least a portion of the year, and sometimes twice a day, commanding increased observance. The celebration of the Lord's Supper is happily becoming more frequent. At least monthly communions are established in most parishes. The custom of omitting these when either of the great festivals of Christmas, Easter, or Whitsunday, comes within the month, is gradually giving way; and the very excellent rule is not without observance of having communion on all the days for which "Proper Prefaces" are appointed. This makes communion occasions, besides those more commonly observed, of the great festivals of Ascension Day and Trinity Sunday.

I would express, in the name of our common Master, my approbation of such advances towards primitive piety, and affectionately wish my reverend brethren who are encouraging them good luck in the name of the Lord, and as affectionately urge them still to go forward, and others to do likewise.

If much of the noise that we hear of *attachment to the Church as it is* were changed to practical devotion to the object thus lauded, it would add vastly to the peace, purity, and prosperity of the Church. How many who are most conspicuous in that profession show solicitude for the Daily Service, and the Sunday and Holy Day communions, for which "the Church as it is" makes godly provision!

Most happy am I to add to other indications of God's mercy to this portion of His heritage, a notice of the clear manifestation thereof in the general harmony of principles, views, and feelings, which characterizes the clergy of this diocese. But shall I say the *clergy* in distinction from the *laity?* I honestly think I should not. Among the many circumstances which warm my heart with gratitude to God for the pleasant places in which the lines have fallen unto me, and the goodly heritage which I have, by His tender mercy, in the diocese over which it is my happiness to preside, I gladly include *a confidence in its laity.* True; a very large portion of them have been gathered from folds in which they were taught little of things pertaining to the Church of God, and many of them have imbibed and for a time cherished the honest persuasion that ecclesiastical and civil subjects are to be similarly viewed, and that the same measures and rules apply to them as Churchmen, as are their rights as citizens. But I have had most cheering evidence of the influence on their enlightened and unprejudiced hearts and minds of sound catholic and conservative principles and views. I therefore have confidence in them that, duly appreciating the true nature, character, and requisitions of the Church, they will view it accordingly, and jealous of its purity, unity, and welfare, will do what in them lies to cheer the hearts and strengthen the hands of those whom God hath set therein as His messengers, watchmen, and stewards, to teach and to premonish, to feed and provide for, the people of His pasture.

When I speak of the general harmony of principles, views, and feelings among the clergy of the diocese as matter of joy and gratitude, you will not misunderstand the reference which I have in my mind touching the character of those principles, views, and feelings. Their excellence and holiness consist in their conformity with the improved spiritual character of the Churchmanship of the day, the evangelical unction which it mingles with Catholic observances, and the decent and orderly devotion into which it moulds spiritual affections and sensibilities. Much of the alarm and uneasiness which now disturb honest and good minds, results from a want of a just appreciation of the evangelical system. But this again is giving way under an unwonted degree and direction of religious inquiry, happily excited by an opposition which desires and seeks quite a contrary result. The alarm and uneasiness reach not those who have an enlightened appreciation and just esteem of the sound catholic principles which have ever characterized this diocese, which found in my immediate predecessor an illustrious and efficient champion, and which our diocesan periodical press has ever maintained and defended. The Churchman's Magazine, the Christian Journal, the Gospel Messenger, and the Churchman, have, for more than thirty years, kept steadily before us the system of evangelical doctrine and duty which, however its depreciation may be sought by the artifice of a name designed to injure it, presents the comfortable Gospel of Christ in such wise as it was revealed for man's guidance, consolation, and salvation. It is in this system that I rejoice to see among the clergy of the diocese so much union, and so much holy and zealous devotion. The hopes of the enemy that there is danger of the sacrifice among us of the unity of spirit and the bond of peace, depend upon it, are unfounded. If that danger seems to be imminent, let it throw us more thoroughly upon the faith and hope which we have of God; let it incite us to very narrow judging of ourselves that we walk worthy of that faith and hope; let it lead us to prayer rather than strife; the more we think we see the Church in danger, the more frequent and devout be we in that recourse to her great Lord and Head, which she provides in her hallowed services of the temple and the altar. Then our faith will ever be stronger than our fears. With our hearts lifted up unto the Lord, they will not fear what man can do against the Church, whether in unmasked wickedness, or under the deceitful show of piety which worldliness or schism or heresy may assume; whether it proceed from open enmity, treacherous companionship, or ignorant or mistaken good intention.

Changes among the clergy, other than those already mentioned, have been as follows:—

The Rev. Richard M. Abercrombie, Deacon, has been received into this diocese from that of Pennsylvania, and become the minister of St. Andrew's Church, New York.

The Rev. William Adams has become the missionary at Setauket, Suffolk county, herein succeeding the Rev. Charles Seabury, whom the infirmities of age have compelled to relinquish the very faithful devotion with which, for nearly thirty years, he ministered to this portion of the Lord's vineyard, and who carries with him into his truly honorable retirement on a pension from our fund for grateful remuneration of past services, the veneration, respect, and love of all who know him. Unweariedly, disinterestedly, and with no small share of trial and self-sacrifice, giving himself to his Master's work, ever since, in 1796, he was commissioned thereto by his illustrious parent the Apostle of our Church, he will, while waiting for his departure in peace, enjoy the affectionate respect of his brethren and friends.

The Rev. Benjamin Akerly has removed to the jurisdiction of the Missionary Bishop, Dr. Kemper.

The Rev. William Barlow has become rector of St. Peter's Church, Peekskill, Westchester county, herein succeeding the Rev. Moses Marcus, who is rector of St. John's Church, Huntington, Suffolk county; of which the charge has been resigned by the Rev. Isaac Sherwood, who now connects Oyster Bay, Queens county, with Cold Spring Harbor, in his field of missionary labor.

The Rev. William S. Bartlett has removed to the diocese of Massachusetts, the Rev. William F. Brand and the Rev. David H. Buel to Maryland, the Rev. Edward C. Bull to Connecticut, and the Rev. Robert Campbell to Western New York.

The Rev. James W. Cooke has resigned his office as Assistant Minister of St. George's Church, New York, of which large and interesting parish the venerable rector is again in the sole charge, devoting to it the faithful and untiring services which, for more than a quarter of a century, have gained for him the just reputation of distinguished pastoral fidelity and success.

The Rev. George W. Fash has resigned the missionary station at Marlborough, Ulster county.

The Rev. John Grigg has removed to the diocese of Pennsylvania.

The Rev. Charles W. Hackley, D. D., has been appointed Professor of Mathematics in Columbia College, New York.

The Rev. Orlando Harriman, jun., has removed to the charge of an Academy at Tarrytown, Westchester county, and is the assistant minister of Christ Church in that village.

The Rev. William H. Hart has removed into this diocese from Virginia, and become the rector of Trinity Church, Fishkill, Dutchess county, and the Principal of the Fishkill Academy.

The Rev. Frederick W. Hatch has resigned the rectorship of St. Paul's Church, Poughkeepsie, Dutchess county, and removed to the jurisdiction of the missionary bishop, Dr. Kemper, thus severing a connection with this diocese marked by great pastoral fidelity and devotion, and the source to myself of much satisfaction and enjoyment. He is succeeded in the charge of St. Paul's by the Rev. Philip E. Milledoler, M. D., who has removed into this diocese from that of New Jersey.

The Rev. William G. Heyer has removed into this diocese from that of Illinois, and the Rev. Jedidiah Huntington, M. D., from this to to Vermont.

The Rev. Charles Jones has resigned the rectorship of St. Ann's Church, Morrisania, Westchester county.

The Rev. Thomas S. Judd has been appointed missionary at Windham and Prattsville, Greene county.

The Rev. John S. Kidney has removed to North Carolina.

The Rev. William P. Page has removed from Western New York, and become rector of St. James's Church, Goshen, Orange county.

The Rev. Isaac Pardee has resigned his office as assistant minister of St. Thomas's Church, New York, and become rector of the newly incorporated Church of the Redemption in the same city.

The Rev. Benjamin C. C. Parker has removed into this diocese from Massachusetts, and become missionary in charge of the Seaman's Chapel, New York.

The Rev. Frederick W. I. Pollard has removed to the diocese of Massachusetts, the Rev. James C. Richmond to that of Rhode Island, and the Rev. Samuel Sherwell to the jurisdiction of the missionary bishop, Dr. Kemper.

The Rev. Robert Shaw has removed into this diocese from that of Connecticut, and become rector of St. Philip's Church, Phillip's Town, Putnam county, which station has been resigned by the Rev. Ebenezer Williams, who confines himself to his other parish of St. Mary's Church, Cold Spring, Putnam county.

The Rev. Richard C. Shimeall is rector of the newly organized St. Jude's Church, New York.

The Rev. David H. Short has relinquished the rectorship of St. James's Church, North Salem, Westchester county, and confines himself to his other parish of St. Luke's, Somers.

The Rev. Aldert Smedes, jun. has removed to the diocese of North Carolina, and the Rev. John C. Smith to that of Ohio.

The Rev. Henry W. Sweetzer is at present in charge of St. John's Church, Yonkers, Westchester county, supplying the place of the rector, whom ill health, I am pained to say, compels to retire for a while from his very faithful and useful labors.

The Rev. Albert D. Traver is the missionary at Esopus, Ulster county.

The Rev. John A. Vaughan, D. D., has terminated, by resignation, his very faithful and devoted labors as Secretary and General Agent of the Foreign Committee of the Board of Missions, being succeeded by the Rev. Pierre P. Irving, of the diocese of Western New York.

The Rev. William Walsh has removed to the jurisdiction of the missionary bishop, Dr. Kemper.

The Rev. John Wayland has removed into this diocese from that of Massachusetts, and become chaplain to the United States garrison on Governor's Island in the harbor of New York.

The whole number of clergy of the diocese is 203, of whom 65 are alumni of the General Theological Seminary. One has been promoted to the episcopate, nine have been received into this diocese from others, and 18 been dismissed from this to others; and it has been my painful duty to pronounce on 4, the awful sentence of deposition from the ministry.

With great gratitude to God I record the fact, unparalleled for ten years, that no death has occurred among the clergy of the diocese since the last Convention.

The following persons are candidates for orders:

Henry Lawrence, William H. Hughes, Nathaniel W. Starr, Charles F. R. Smith, Henry B. Bartow, Frederick Shelton, Robert S. Howland, Charles S. Little, William Everett, James W. Coe, James J. Bowden, Benjamin B. J. M'Master, Charles Seymour, Alfred A. Watson, Richard Whittingham, jr., John I. Tucker, Alfred B. Beach, Cornelius R. Duffie, James Stephenson, Henry D. Ward, Joseph M. Waite, Baylies P. Talbot, George N. Slack, William H. Harison, jun., Henry M'Vickar, John B. Gibson, Charles F. Peake, Charles S. Reason, John Sym, Gilbert L. Hume, Samuel D. Denison, Theodore A. Eaton, James T. Foster, George H. Houghton, Samuel H. Norton, Frederick M. Noll, William H. Hill, James B. Donelly, Andrew J. Stephenson. Total 39.

Sickness has compelled James Witherspoon to cease to be a candidate; and Gordon Huntington and George W. Coaklay have withdrawn their names.

Aaron F. Olmstead has been transferred as a candidate to the diocese of North Carolina.

Archibald C. M'Elroy, when just closing a most creditable course at the General Seminary, was taken ill and thus prevented from passing the final examination. He was admitted, however, to its honors, and recommended by the Standing Committee of this diocese for holy orders. But soon his disorder proved fatal, and was God's instrument for the removal to a better world of a young brother of uncommon excellence, and in whom we had every reason to hope to see a devoted and faithful minister of Jesus.

Charles Bancroft, having removed to the British diocese of Quebec, has been there ordained deacon by the bishop of Montreal. He had previously passed his canonical examinations here, and been recommended by our Standing Committee for Deacons' Orders. Ordination was given to him on the strength of testimonials from this diocese—a most gratifying mark of fraternal confidence and Catholic union.

It is source, my brethren, of deep mortification to me, that I am again compelled to advert to a subject which, I had hoped, had been permanently settled. I mean the temporal support of my office. The amount at which this was placed has, within the last year, been diminished more than one fourth. No provision is made for repairs, taxes, insurance, and assessments, on the Episcopal residence, except by deducting them from the salary. Under these circumstances, my removal from this city is unavoidable. My family are not now in the occupancy of the house; and but for the earnest entreaty of brethren and friends who hoped that the necessity of my removal might be averted, I should, many months since, have returned it on the hands of the Trustees to be leased by them. I wish it to be distinctly understood, that a less provision than that originally made will not be adequate to the necessary expenses of the office in this city. This is the result of an experience, between my immediate predecessor and myself, of 30 years. Indeed, the enormous pressure of care and labor, which even the almost entire sacrifice of social, nay, I may well nigh add, domestic enjoyment, and the almost entire neglect of temporal concerns, will not allow me to guard from delays in business as mortifying to myself as they are sometimes injurious in their results, ought to be relieved by ability to secure competent aid in the immense amount of correspondence and documentary writing.

Of the importance to our diocese and the Church of having the bishop resident here, of the serious responsibility of causing a change in this respect, and of the abundant ability of the diocese to place the matter permanently on the right footing, I leave you, brethren, to determine. To the beloved clergy and people of my charge I am willing, God being my helper, to devote all the strength of body and energy of mind with which He may bless me; but I cannot consent to bear the manifold difficulties and mortifications, and be the means of bringing on my office and on the Church the discredit, that must ensue from a residence where the right and proper maintenance of the office, and the just expectations with regard to it, necessarily outreach the provision made for its support.

BENJAMIN T. ONDERDONK.

New York, September 28, 1843.

COMMUNICATIONS.

For the Churchman.

It is quite natural to inquire, why in England and in these United States too, we hear and read so much abuse and falsehood of those who are called Puseyites, and sometimes Tractarians? The productions, to the authors of which these and similar nicknames are given, are private individuals', who can only claim for them the attention to which their merits entitle them. They are written by different men, who in all things do not agree, and who certainly have evidenced no design or wish to form a party in the Church. Of much that we read against them, it may with truth be said: "The licentiousness of abuse surpasses all example. The most savage massacre of private character passes for sport." And this because opposite actions are equally criminal in the spectacles of opposition, the two glasses of which are always made the one to see black as white, the other white as black, and also to see that white and black are both black."

The known object of those writings, was to instruct Churchmen in the nature and constitution of the Christian Church—that it was a spiritual society, not created by the State, but deriving its existence and all its spiritual authority from its Divine Founder; to maintain, in short, the doctrine of the apostolic succession, and the doctrine of the sacraments, as they are holden in the formularies of the Church. "Talk," said Bishop Horne, "of the divine right of Episcopacy, and the power of the keys, with a word concerning the danger of schism—*just going over to Popery*," it will be said.

A necessary consequence of the doctrine thus set forth in the Oxford Tracts, was, that the Church might exist and prosper, although she was divorced from and obnoxious to the State. Now it may readily be supposed, that these notions, although correct, would not find favor in England, with all "the Church and State" men; with those who value the Church vastly more, as an establishment, than as a society of Christ's institution. By such Church politicians it is believed, that every thing which tends to *undervalue* the establishment—to take from Parliament the power to make laws for the Church, and from the Queen the selection of its bishops—has a tendency to introduce Popery into England. These men, it is true, have a right to maintain their own opinions; to insist that an establishment without Episcopacy is to be preferred to Episcopacy not established by law; but then what right have they to vilify those whom they choose to regard as *their* opponents, because they prefer the Church of Christ to an establishment? Above all, why should we in this country revile the Oxford men, because some of their doctrines are supposed to endanger not the Church, but the establishment? It is scarcely credible, that we should have heard all this abuse, if there had not been some among us who make it their duty to abuse all who are slandered in the London *Record.*

2. That the doctrines nicknamed *Puseyism*, should be unpopular with some divines and dignitaries in England, is not at all to be wondered at; they constitute the distinctive principles of the Church, and of course are not, and cannot be popular with the dissenters. Now it is deemed sound policy, in appointing an Archbishop, to select one who it is supposed will be approved of by the community; that is, will not be objected to by the dissenters. A bishop, then, who covets the office of archbishop, has precisely the same reason for condemning those who are so odious to the dissenters, that he has for frequenting and flourishing away at the great assemblages in Exeter Hall. Considering what influence the dissenters may have in the selection of the individual who is to succeed the very aged Primate of England, it is rather to be wondered at that so few, than that any of the bishops, make themselves quite conspicuous at these great meetings of *men of all denominations.* Much praise has been lavished upon a bishop who has written much against tractarianism; yet it is remembered, that before he went from England, he was pronounced in the public prints to be "the greatest sycophant in the whole kingdom."

For these, and divers other reasons, which might be enumerated, it was but reasonable to expect that the doctrines which the Oxford men maintained, would be unpopular with some clergymen, and for similar reasons with some laymen in England. But of the English, as well as our own divines, it was equally reasonable to expect, that if not sound in their faith, they would at all events be decent in their language. But other men, of equal merit with the Puseyites, have been treated as they have been. Bishop Horne, in his defence of the *Hutchinsonians*, said if one of them "teaches passive obedience to King George, you may depend upon it he is a Pretender's man," his enemies would say. And it may be that as our Dr. Jarvis is suspected to hold some of the heresies of the Puseyites, many who will not read his late pamphlet, will be assured that it abounds with proof that he is *a Papist.*

The course pursued in England by the anti-tractarians, has had the effect to give to those writings an importance, which otherwise they would never have obtained, and to raise up in England others, besides dissenters, to whose wishes and opinions the Queen and her ministry must pay some respect, when bishops and archbishops are to be appointed. No wonder then, that desperate efforts are made to check the progress of *Puseyism*, and to prevent their writings from being read *there.*

But we have here no established Church, and no ministers of State to whom we are to look for preferment; and why then should any of us in these United States quarrel with the *Puseyites?* Although we have no establishment, yet it is undeniable that the dissenters, even here, are supposed to have influence in Church affairs, *especially in the election of our bishops.* When a bishop is to be elected, and there are two nominees, who does not know which of them is the choice of the dissenters? *Who does not hear it whispered, that the election of one of them, will bring into the Church the Methodists and the Presbyterians?* And how apt some of us are to believe, that many members of our Church Conventions are to be influenced by this one consideration! Now this may appear to be strange. No man who has read John Wesley's sermon on Calvinism, and knows the antipathy of Wesley's followers to the *peculiarities* of Calvin, would be brought by that knowledge simply to the conclusion that the same individual would be the choice for any high office in the Church, of Presbyterians or Methodists. To account for this agreement between them, concerning a matter which pertaineth to the Church, and with which matter the Presbyterians nor the Methodists have any right to meddle, the further knowledge is necessary, that touching one of the nominees, the belief is, that he has no great partiality for the distinctive principles of his Church, and to certain rubrics and canons likely to preserve those distinctive principles; and just because of this, he is their choice.

Perhaps, then, in this one respect, the Episcopal Church in these States may be essentially benefited by the writings of the Puseyites, and the discussions to which they have given rise. No matter what, in times gone by, were the objections to any part of our Prayer-book, (the office of baptism for example,) where is now to be found the Episcopal clergyman, who is not for the Book of Common Prayer *just as it is?* What now is the Presbyterian wont to say, to those Episcopal clergymen who expect to continue in favor with them, by indecent abuse of Dr. Pusey, and all others whom they may choose to call Puseyites? Why, he tells them in the plainest language that man can utter, "The doctrines of the Oxford Tracts are the doctrines of the Prayer-book. Those who denounce the former, ought to give up the latter. High Churchmen are consistent; but until they give up prelacy and the Prayer-book, Low Churchmen have not the firmness to carry out their avowed principles." This has been said in print again and again. And has any one for whom the remark was designed, attempted a refutation of the charge? *No, not one.* The time is coming when all will be convinced, that it is best for all to *seem to be* what they are, and nothing else. This will be brought about by Puseyism, and by the study of these much vilified writings; not by such works as "Good's Better Covenant," or Good's "Rule of Faith."

Now and then we hear it said, that the Puseyites speak too charitably of the Church of Rome. It may be true; and in this age of scurrility any thing that approaches to charity, ought rather to be commended than otherwise. But what anti-tractarian has attempted to convince the understanding of his fellow Christians that the Church of Rome ought not to be their Church? Who, in England, has written against the Church of Rome, and its Pope, with as much ability (not abuse, I admit) as Newman, Pusey, Hook, Palmer, Paget, and others who are classed with the Puseyites? In our own country, of the many seasonable pieces which have been put forth, is there one, the author of which can be convicted of having warred against the writings of the Oxford men? Yet we are told that these are the men who are to conduct us to Rome, and in various ways it is attempted to steal from us our reason, to alarm us by the cry, that the Church is in danger, and the Puseyites are Papists in disguise. It is even said that some of the members of the last General Convention, were so silly as to believe that our Church Conventions had a right to erect themselves into a Council of Trent, and to condemn books, and books, too, which nine-tenths of the members never read.

The writer is not a very young man: his recollection of Church affairs, and Church disturbances, and Church disturbers, goes back almost to the beginning of the present century. He knows something of the various artifices by which, in the Church, knaves attempt to make dupes of fools; and he knows, too, that in this cry of Popery, so often uttered by men as much disposed to be popes as the Pope of Rome, there is very often quite as much knavery as we are wont to discover in the political demagogue. Many years ago, an honest countryman, in his presence, inquired of a very evangelical clergyman, what he thought of the sermons of Bishop Seabury. Assuming the look of a saint, and with uplifted hands, he replied: *All Popery!* These self-same, or equally significant words, it has been the fashion of some to utter whenever an opportunity was afforded of injuring the circulation of any book which was likely to teach members of the Church what they professed to be when they professed to be Churchmen. The charge has been brought against the writings of several of our bishops, and others, of sound Church principles. Even if a High Churchman becomes for any cause dissatisfied, the first disease which seems to afflict him, is a most unreasonable dread of Popery. He forgets all his objections to those who have cut loose from the Church, and if needs be, becomes more evangelical in a little time than the most evangelical. Such things have happened heretofore, and will continue to take place; yet it is believed to be the sober truth, that the Church's prosperity has never been in jeopardy except by proposals *to do, or leave undone*, under the pretext of securing the Church's peace.

LAICUS.

For the Churchman.

TO ALL THE MEMBERS OF THE CHURCH IN THE DIOCESE OF NEW YORK; AND ESPECIALLY TO THE MEMBERS OF THE LATE DIOCESAN CONVENTION.

Dear Brethren in the Lord:

Will you allow a fellow subject to ask your attention to a few words, not of advice—(I may not presume so far)—but of suggestion.

Within a few days the strength and stability of our organization have been severely tested. Let us be devoutly thankful that we have come forth unbroken.

"Not unto us, O Lord, not unto us, but unto thy name" be all the glory.

Questions have been agitated which have drawn with them deep feelings. One view has prevailed over the other. Now what is the duty of the Christian?

To you who have overcome let me say: Remember you have not overcome enemies but friends; should not *sadness* and *sympathy* then, mingle with your joy? And are your opponents less really members of the household of faith, because their views have on this occasion conflicted with your own? Would it not be well moreover to set especial watch upon your feelings? Having gained your point, how easy will it be for you now to let other points of difference slumber—and with reference to this, to leave your position of variance—to be conciliatory, kind, affectionate to your late opponents; and stir up your own hearts to a warmer exercise of Christian love towards them. You firmly believe that a victory has been gained by truth. Will it not be well then to honor the truth you are satisfied to have defended, by a complete surrender of all hostile feelings, and by unremitting kindness towards those from whom you have felt compelled to differ?

And will those who have been overcome, allow me to suggest that they have not been overcome by enemies, but by friends—by Christian brethren—fellow members of the household of faith—fellow workers upon earth—fellow travellers to heaven—fellow heirs of that glorious inheritance. We have all one Father—shall we not then all live as brethren? And if you have found a majority of your brethren opposed to your views upon this occasion, can you not from your hearts banish every unkind sentiment, and meet them again upon the field of the Lord's battle against our common enemies, with all the frankness and hearty good feeling of the Christian soldier? Will you not forget, as much as may be, your *differences;* and remember only your *agreements?* You agree as to the end, viz., the glory of our Lord; you differ as to the means. Let each remember, that if the other has or had prevailed, he will or would have used his success for the furtherance of the same glorious and unselfish cause. Even of *insincere* and *contentious* ministers of God, the blessed St. Paul could write to the Philippians:—"What then, notwithstanding, every way, whether in pretence or in truth Christ is preached; and I therein do rejoice, yea, and will rejoice."

How much more can we console ourselves when our sincere and honest brethren, fellow members all of our apostolic Church, differ from us upon such points as were discussed in our last Convention!

And let us all, of both parties, (I use the word *party* in a subdued and Christian sense,) let us all remember that this thing has not come to pass without the working of the good providence of our heavenly Father. Let those who have succeeded remember that they have no strength but in him. Let those who have failed remember that in him is their consolation. Let both remember that he has never given us the privilege of being irritated or unkind in his cause. Let both remember that the cause is not our own, but our Master's.

St. Paul and Barnabas could differ about the qualifications of a minister of the Church, and that too, about his moral qualifications. They could even for a time part company on this score—yet *without schism.*

Let us look to it, "that there be no schism in the body." Let us call constantly to mind the words of our dear Lord and King: "This is my commandment, that ye love one another as I have loved you."

And while, beyond a doubt, it is the duty of each to hold "the truth as it is in Jesus; to "prove all things," and only "hold fast that which is good;" so is it our duty to "speak that truth in *love;* not to intrude upon our fellow Churchman's liberty; "to obey them that have the rule over us, and submit ourselves" and keep constantly in mind the sayings of inspiration.

"Beloved, let us love one another; for love is of God."

"Beloved, if God so loved us, we ought also to love one another."

Let us all humble ourselves before Almighty God—in repentance and in gratitude. When the Christian has only been faithful to his duty, he may know that all has happened for the best—*God rules.* Let us all pray without ceasing for the whole state of Christ's Church militant.

If we love enough and pray enough, all *must* go right. W. A. A.

For the Churchman.

Mr. Editor.—I have read many contradictory surmises and inferences on the subject of the true state of feeling in the late Convention, all justified by the votes. It appears to me that there is no safe mode of construing these votes, but that which supposes every man to have considered each question, as it arose, solely in reference to its own legality and effect, and without any connection with party. It is to be hoped the Church has not yet sunk to the miserable moral dependency of political drill, and that its representatives in Convention do not exercise their functions like the hacks of factions, or solely with a view to victory.

I was a lay delegate in the late Convention, and gave the vote of one parish, in my own person. The history of these votes may go to show how easy it is to mistake men's motives.

In the first place, so little did I enter into party feeling, that I gave no vote at all in any of the elections, though in attendance the whole time. I voted to lay Mr. Oakley's resolutions on the table, because I questioned their being in conformity with the constitutional polity of the Church. In the evening, I passed an hour in looking over the canons, and it was to gain that hour for examination, that the parish I represented was one of the 39. I voted to make the resolutions the order of the day for Friday, because I was disposed to meet the question, as soon as prepared. I voted against the reference to a committee, next day, because fully prepared to vote on the resolutions themselves. I voted against these resolutions, for the following reasons, viz.:

Because I believe a Diocesan Convention has no power to instruct its delegates to the General Convention;

Because it is undignified, not to say unjust, in a deliberative body to "request," when it has no right to instruct, and because "requesting," in practice, might prove the entering wedge of instructing;

Because I do not believe that the proposed record of questions and answers would prove as useful in the examination of candidates for orders, as the greater freedom of oral communication, and would lead to greater misapprehensions; and because I do not believe any legislative enactments can prevent misconceptions of meaning, or cause men always to speak the truth;

Because I do not think the lay delegates to the General Convention, can either make or construe a rubric; and

Because I can see no difficulty in construing the rubric as it now stands, and that I find it sufficient as it is.

On this last head, will you permit me to say a word? There is a species of common law in morals, as well as in our more worldly interests. Not only has a man a right to act in conformity with this code, but it is his duty. If a man enter a church and find the clergyman about to celebrate a marriage between parties, one of whom he knows to be already a husband, it would be his duty to apprize the officiating minister of the fact. The rubric in the premises would give him no rights, though it might afford him a convenient opportunity for the exercise of those he possessed under that code which I have termed the common law of morals. The rubric imposes a duty on the priest to give all present a fitting occasion to proclaim their objections, *if just*, and adds to the ordinary incentive of duty, the solemn appeal of the Church.

Now what is true in the case of marriage, is true in the case of ordination. The right, or duty, to object, is not *conferred* by the rubric, though it is aided in its exercise. If any thing, it is recognized and enlarged, with the addition of a solemn call for the discharge of the duty. Order and decency, too, are respected, in selecting a precise moment for the exercise of this duty; which moment is at the commencement of the ceremony, as it clearly ought to be.

I conceive that the bishop is right in understanding the term "people" as not including the clergy. There are no analogies in civil life to sustain a contrary opinion. "People," in its general sense, means the population of a country; but, in its political, it means that portion of the population which is entrusted with political power; or, the constituency. It is a conventional term, in all senses but its general sense. In the language of the Church, it means the congregation, as distinguished from the three orders of the priesthood, in all cases in which the entire Church of God is included. Still, this does not affect the right of a presbyter to object to an ordination. The "people" are appealed to for *their* objections, because such appeals may be necessary to extract facts from *them*, while the ministers of the church are supposed to be always prompt to perform their duties, and are usually in no want of other occasions on which to urge their objections. If, however, *no more fitting opportunity offered*, a presbyter, under the general right, or duty, *should* be, and *would* be, sustained, always supposing his objections valid, though he raised his voice at any moment of the ceremony, in order to stay the proceedings. This is equally true in the case of a layman. The rubric creates no right; it merely makes it incumbent on the bishop to expect others to perform a duty.

It is not easy to say what Messrs. Anthon and Smith ought precisely to have done in the premises, supposing them conscientiously to believe that a Romanist was about to be ordained. They might possibly have a right to exhaust all the remedies that the circumstances offered, before they abandoned what they imagined a duty. After the private examinations and representations, this would be an extreme exercise of right, certainly; but, in a case of conscience, it might be tolerated. It is easy, however, to see what they had *no* right to do; they had no right to *protest*, and least of all in the place, and at the moment they did. They might present their facts, so long as they could do good, but the Church gives them no power of decision, and no clerical power of protesting. As *ministers*, they must submit; as *men*, they might take refuge in another church. In either capacity, were a wrong actually done, they might bring the subject before the Diocesan Convention, in order to present the bishop to his clerical peers for trial. But they are not the judges of their own proofs.

I conceive a great error has been made by referring to the rubric for the authority to object to a clearly improper ordination, when it is to be found in the law of good morals. The principle exists, independently of the circumstances of any particular case, and each exercise of the right must be justified by its own facts. It is easy to abuse any right, but I reason on the supposition of the existence of valid objections.

Will you suffer another word? A short editorial article on the closing scene of the Convention, which appeared in the Evening Post, has elicited many comments, some of which, I apprehend, would not have been made, had the article been understood. The article referred to, assumes that both Mr. Duer and the bishop were in error; the first in offering his dissent for the minutes; the last in deciding, *of himself*, that the subject should not be entertained *at all;* even by the Convention.

The dissent was like a man's dissenting to a sermon. No one is obliged to believe all he hears from the pulpit, but he has no right to state his grounds of unbelief in a church. Besides, legislative dissent and protests belong only to English and French peers, like the vote by proxy. So far as the journal is concerned, it is not a legislative right. The ayes and nays determine all legislative dissents. Under any other construction, men might put their speeches on the journal.

As for the bishop, he was acting as President of the House. In that capacity he had a perfect right to pronounce the motion disorderly, and to refuse to entertain it. But an appeal lay from this decision to the House itself, which alone could legally dispose of the matter, in the last resort. Any other doctrine than this would be monstrous, and would never be submitted to by the laity of this diocese, at least. For one, I would never consent to sit in a body of which the presiding officer exercised the right to say what should or what should not go on its journal, after an appeal from his decision. In this manner a man might be handed down to posterity as acquiescing in any measures, however wrong or absurd.

Reverse the case, for a moment. Suppose the bishop to have been absent, and Dr. Anthon in the chair, by a vote of Convention. Suppose a resolution to censure Dr. Anthon for his course at the ordination to be introduced, and that divine to rule it out of order, on the ground of a want of jurisdiction. This decision, in my judgment, would be right. But imagine Dr. Anthon insisting that no appeal lay from his decision! I cannot see any difference in the powers of the bishop and those of any presbyter who acts as presiding officer in his absence.

To conclude; in this part of the diocese, we have no fear of Rome. But would it not be healthful for some among us to remember that there is to be a general union of all the churches, making a truly catholic body, and does any sane man suppose that any particular branch of the Church is now so infallible, that this can be done without mutual concessions? I believe that Rome and our Church are one day to be united, and yet I doubt if transubstantiation will ever be received, again, as catholic doctrine. These notions may be wrong, but they are the opinions of

A LAY DELEGATE FROM OTSEGO.

For the Churchman.

Rev. Mr. Editor,—The following brief review was penned immediately on the publication of that "important document," which I regret to say reflects but little credit upon the frankness of its author, notwithstanding all that has been said in commendation by the polite and pious editors of the New York Evangelist. I have delayed sending it to you until now, for precisely the same reason that "A Graduate" withheld, for a time, the publication of his famous reply, viz.: "the hope that an abler pen might do it justice." By the way, I must here sympathize with a "A Graduate," in not being permitted to realize the hope so fondly expected—a hope, the blasting of which compelled him to appear before the public as *the* man for whom it was reserved to sit in judgment upon the literary and religious character of one of the most learned and pious divines of the Church of England. But—I forbear—"the popularity of a *beggar* is better than no popularity at all." Let us therefore pass on to the subjoined

REVIEW.

DR. PUSEY ANSWERED:—*or an Exposition of the Doctrines and Fallacies contained in his Sermon on the Eucharist.* BY A GRADUATE OF COLUMBIA COLLEGE. *Published by Edward Walker,* 114 *Fulton-street, New York.*

I have read with some attention this presumptuously named Tract, and must almost confess my inability to perceive even the drift of its author. As for the strength of his arguments, it is weaker than vanity, being almost entirely lost in the aforesaid idle drift. On the other side of the water, the enemies of Catholicism are wise enough to defame and decry, *promiscuously;* and it has been the means of betraying some valiant knight on these shores into the belief that *a batch of specifications* might be made out, and that heresy, palpable and naked, might be laid open in the "Sermon on the Eucharist." There can be no doubt that, by this time, the American knight is heartily sick of his effort: and we shall show briefly as possible that he ought also to be wary of a head that has led him into some blunders, and not a few misrepresentations.

After some gratuitous objurgations of Dr. Pusey, wherein "A Graduate of Columbia College" shows himself as much a misanthrope as a hater of the virtues of learning and piety, he descends to specification number one, to wit: that Dr. Pusey had no right to study the fathers, and that in such tuition nothing but heresy can be learned. Well, there is some consolation in seing a rogue who dexterously avoids the nooses of the law, relieve society of his presence even by suicide. And there is some consolation, too, in seeing these no-Churchmen, Presbyterians, Congregationalists, Universalists, Mormons, and Infidels, hurrying one proposition to the guillotine, in order to make way for another. Now "A Graduate" would never deny that those fathers of whom he speaks so contemptuously were diligent students of the Bible, and are confessedly its deepest expositors: they had the advantage, too, of a kind of tradition which no one ever questioned, to wit: a traditive interpretation in the Church. If then, those students of the "Bible alone," assisted too by a proximity of time, and by an available interpretation through a sound and legitimate tradition, have run into heresy, how much more will all Ultra Protestants, refusing the aid of the Church, beget heresy, and nothing but heresy, in their hothouse incubation? His first specification proves *nothing* against *nobody,*—thus irrefragably demonstrating that *no-sense* is *nonsense;* and in dismissing it with a quotation from Cyril, he seems to have had the special design of handing the sword to the executioner while he bows his head towards the block.

The second topic was to show that Dr. Pusey taught the doctrine of the Mass; and that he taught it while teaching that the effect of the sacrament on its recipient is the same as claimed for the Mass on its recipient: but this being the doctrine of the Prayer-book and the Anglican Church, none of the clergy are individually responsible. Nay, Lutheran, Calvinist, and all, must come in for a wholesale condemnation, as Dr. Jarvis has shown conclusively in his "No Union with Rome," that all originally held the doctrine of the Real Presence.

The third topic, which is a review of the passages referred to by Dr. Pusey in two or three notes, is made to appear formidable; first, by a distortion of Dr. Pusey's note; secondly, by a mutilation of the extracts; thirdly, by some mistranslations; and lastly, by foisting in extraneous matters, and belaboring the man for opinions and sentiments he never expressed and never held. Thus Dr. Pusey says, that certain passages of Scripture are referred by Justin Martyr, Tertullian, Ambrose, and James of Edessa, to the *crucifixion:* the extracts given at length in "Dr. Pusey Answered," fully demonstrate the truth of the assertion. Again, when the notes to the "sermon" say, that Jerome and Clement interpret those passages of Christ's blood, "A Graduate" cries out, Mystery! Gnosticism!! Obscurity!!! And lastly, when it is asserted that Cyprian, Augustine, and Origen, referred the prophecies to the Holy Eucharist, the scene is re-enacted with violent protestations against Mysticism. I have had the curiosity to verify one or two of his translations, and found them defective in more than one important point. Thus Tertullian reads: "The prophetic spirit now, as it were, fully contemplating the Lord coming *to his passion,*" (ad passionem,) whereas "A Graduate" changes the time and circumstance by translating "*from the passion;*" and this is a point very material to the issue. So Cyprian is made to say, "When it is called 'blood of grapes,' what is signified, except that there should be wine in the cup of the blood of the Lord?" Whereas the original reads: "What else is pointed at than the wine of the cup of the Lord's blood?" wherein Cyprian shows "blood of grapes" to have been a distinct prophecy of the Lord's blood in the chalice. "A Graduate" makes merry over the simple-hearted integrity of Gregory of Nyssa, after mistranslating a word of his brother Basil's for the purpose, and would have all the infirmities of antiquity heaped on the devoted head of Dr. Pusey; and not content with an amplification of the *actual*, he taxes his ingenuity to deck his opponent in robes and patches purely of his own invention. It is readily admitted, that as a scavenger in patristics, "A Graduate" shows no ordinary diligence, and his efforts are rewarded with no little success.

The last and least important topic was to show the analogy of the "Sermon on the Eucharist" with the teaching of Romish writers. Now this is an object very easily compassed; for, we venture to say it is impossible for any clergyman to utter any orthodox sentiments on any theological subject for which an abundance of corresponding statements in the Romish polemics could not be furnished—and pray how much did "A Graduate" collect? Why, the enormous quantity of one duodecimo page! Whether he became tired of his labor, sick of his object, or sensible of the fallacy of the means, certain it is, there he stopped short, and where he stopped short there he left off, and betook himself to a glorification of Luther, and of the issues of Ultra Protestantism.

What this writer aimed at accomplishing, I profess myself unable to divine. How signally he has failed in accomplishing any thing, is but too manifest in its pages. It is not improbable, however, that the *feelings* of the writer would have been more fully expressed, had he adopted the following as a substitute for the present title of his remarkable document, viz.: "*Prelacy demolished—Subordination in the ministry disproved—Parity of Orders established, and the arrogant claims of* THE CHURCH *overthrown, under the pretence of an honest reply to Dr. Pusey's Sermon on the Eucharist;*"—Or, to be more comprehensive—"*The New York Evangelist triumphantly sustained.*"

I should hardly have attempted an exposition of the tract were it not for a temporary fit of disgust at seeing the handbill of the insane pamphlet dangling "at one shilling, for sale here," at the doors of so many bookstores. Thus much for the several grave propositions, which it is not uncharitable to suppose would never have met the eye of the public, but for the desperate and unpardonable obstinacy with which "A Graduate" seems to have weighed the irresistible arguments in defence of the sacred character of the Church.

We wish Dr. Pusey many such "Answers." We wish "A Graduate" success in his patristic studies, and hope to hear often that the patristic file is hard to be bitten, even by viperine teeth; till then, adieu to him and his.

A LAYMAN.

For the Churchman.

TO "A PRESBYTER."*

Rev. and dear Sir,—Your right to take in the public prints a stand against your bishop, no one can deny. The purity of your motives is of course unquestionable, nor can brethren and friends who differ from you see, in honorable opposition to the diocesan, cause to withdraw from you their respect. But they are hardly prepared for so sudden a forgetfulness of the courtesies due to a superior whom none of his clergy, I believe, ever charged with want of courteous kindness to them. Your semi-authoritative expression, "I protest against any triumph being assumed by the bishop over Drs. Anthon and Smith," has to my ears an extremely harsh and unbecoming sound in a young presbyter. It looks as if you were determined to act well your part by diving at once into the depths of the *opposition spirit.* But you have your *rights*, and I will not disturb them.

I should have supposed, however, from what I understand to have been your past relations to the bishop, that you would have known him better than to have represented whatever success he may desire in this matter as a "triumph over Drs. *Smith and Anthon.*" He goes, if I know him right, for principles, and not against persons; and he will manifest traits of character unprecedented in all that I ever knew of him, if Drs. Anthon and Smith find aught in his future individual or official intercourse with them justifying the conclusion that there is any thing of personality in the ground that he has taken.

Another evidence, which I am sorry to see, of your effort to make out a strong case in justification of your new stand against the bishop, is the charge you bring against him of assuming to be "sole judge of what things shall be brought before the Convention, and what shall not." If your grade of Churchmanship is what I have ever supposed it to be, you must have rightly appreciated the great principle, inseparable from all just views of the Episcopacy, advanced by him, that besides being there as President of the Convention, he was there as the Bishop and Pastor of his Diocese, where it was his duty to address to his flock, through its representatives there assembled, such godly counsels as, in his pastoral office, and with his solemn pastoral responsibilities, might seem in duty binding upon him. Over these the Convention have no control, save in the exercise of the right of impeachment. Will you not, Rev. Sir, honor the pastor, be he of higher or lower grade, who will assert and maintain, even to the extremity to which many a faithful minister of Jesus has been called, the rights, prerogatives, and duties which he holds from God? Will you say that every clerical or lay member of the Convention has as good a right as has the Diocesan to address the Diocese, the bishop's pastoral charge, through its representative council?

Am I wrong in hoping that your Churchmanship will see the irrelevancy of the harsh language you have used; that your sense of justice will retract it; and that the proprieties of your station in the Church will not be lost sight of in the estimate formed of it by your cooler reflection and more unbiassed judgment?

Yours, Rev. and Dear Sir, very truly,

SENEX.

For the Churchman.

LAYING OF THE CORNER-STONE OF ST. LUKE'S CHURCH, ROSSVILLE, STATEN ISLAND.

The corner-stone of the neat edifice about to be erected for the parish of St. Luke's Church, Rossville, on an elevated site, overlooking a most lovely prospect on the banks of the Raritan River, was laid, with appropriate ceremonies, by Rt. Rev. Bishop Onderdonk, on Monday morning last, at 11 o'clock. There were present on the occasion, of the clergy, Rev. Dr. David Moore, of St. Andrew's Church, Richmond, Staten Island; Rev. J. M. Forbes, of St. Luke's Church, New York; Rev. Dr. Taylor, of Grace Church, New York; Rev. Kingston Goddard, of Emmanuel Church, Brooklyn; Rev. B. C. C. Parker, of the Seamen's Episcopal Chapel, New York; and Rev. Mr. Bruce, late of the Theological Seminary.

A very large and respectable assemblage of persons, also, attended from New York and the towns adjacent on the island.

The solemn and deeply interesting services, according to the form of prayer and directions set forth by the Bishop of New York in 1836, was followed by a lucid, most interesting, and appropriate discourse by Dr. Moore. His allusion to the position in Christ's Church, in the adjacent town of Richmond, which his venerated father, the late Bishop of Virginia, had occupied for twenty years, was truly affecting.—During this time, he was the only Episcopal minister on the island; and the church, of which he was rector, now in charge of the speaker, the only church. At its altar, among many, long since, in the world of spirits, were some of his respected aged auditors then present. The Church was at that time little known, and her institutions but little understood. Now, besides those churches already existing with flourishing congregations on the island, two were, the present year, about to be added—one, for the laying of the corner-stone of which we were then assembled, and the other near the Quarantine ground.

Had that beloved and devoted servant of God been able to anticipate the present extension of the Church on the Island, it must have cheered his heart, and animated his faith, while he so long labored at her altars alone. It may be added, that a train of mingled associations must have been awakened in the minds of many of the audience, while listening to the impressive and monitory sentiments in the address of the speaker. With locks grown gray in his Master's service, as were those of his venerated parent when called to higher stations of usefulness and honors in the Church, he stood before them uttering an animated and affectionate warning against the danger of heresy, in the present times. It seemed as if the beloved and revered late diocesan of Virginia, could he have looked down upon the scene, would have felt that he had left behind a son, whose zeal and devotion in the course of his ministry, in the cause of evangelical doctrine, would have gladdened his heart.

Dr. Moore was followed by the Rev. Kingston Goddard, in an address which, from its allusions to the preceding discourse, appeared to be unpremeditated, and truly characteristic of the felicitous eloquence of the speaker. It was fervid and devotional, and took such scriptural ground respecting the three orders of the ministry, as no good and consistent Churchman would be unwilling to rest upon. Sound Church principles, modestly but firmly and fearlessly advanced, characterized every sentence, and showed most conclusively that the divine origin of Episcopacy, in the opinion of the speaker, was a point which should never be kept out of view, however zealously evangelical, or habitually devotional might be the feelings of the minister at our altars.

The day was most favorable, and the mild air invigorating without being oppressive. A clear sunshine shed a loveliness over the landscape, which in few places in this vicinity could have been surpassed.

Taking one of the beautiful similitudes with which his address abounded, from the scene before him, while the placid waters of the river, expanding on its way to the ocean on whose banks his hearers then stood, reflected back the sun's rays to the skies, he asked them to imagine it as the river of death, and the Church as the bark, moving to the ocean of eternity, freighted with souls for heaven. Though she be beat upon by storms and driven by tempests, and tossed and floated on the rough surface of troubled waters; though riven by the blast, scathed by the lightning's bolt, or torn and shattered in her buffetings with the waves, yet confidence would still animate the heart of all within her. They would never feel forsaken. No wail of distress would ascend from that bark. No cries of terror or moan of anguish would be borne on the gale; she would make no shipwreck; she would outride the fury of the elements unharmed, and land in safety, in the haven of eternal rest, every soul who, with the living faith of the true believer, had confided in her protection, guidance, and care.

Watts-street, N. Y., Oct. 10, 1843.

The following is a copy of the articles deposited in a leaden box, and placed under the corner-stone which had just been laid:

The Holy Bible, and the Book of Common Prayer.

The Journal of the Convention for the year 1842.

The Church Almanac for the years 1841, 1842, and 1843.

The Churchman, of 30th September, and 7th October, 1843, containing a report of the last Convention of this diocese.

Two numbers of the New York Express.

The printed form of the service used at the laying of the corner-stone of the church.

And the following written Memorandum:

St. Luke's Church, Rossville, Staten Island; parish organized on Wednesday, July 17th, 1843. The following persons constitute the first Vestry, viz.:—

Church Wardens.—William E. Ross, William Shea.

Vestrymen.—Jacob G. Winant, Andrew Eddy, Thomas Platt, Henry J. Seaman, David A. Edgar, Winant G. Cole, Aaron Simonson, Henry S. Seguine.

Secretary.—Henry J. Seaman.

Treasurer.—Henry S. Seguine.

The Building Committee consist of Messrs. Ross, Platt, Shea, Eddy, and Seaman.

The builder, James Phillips, of the city of New York, carpenter.

The parish not yet provided with a rector.

Was admitted into the Convention on the 28th September, 1843. Messrs. Ross and Seaman, delegates.

The corner-stone laid by the Rt. Rev. Benjamin T. Onderdonk, D. D., bishop of the diocese, on Monday the 9th October, 1843.

The Rev. clergy present: the Rev. David Moore, D. D., Rev. Thomas H. Taylor, D. D., Rev. Kingston Goddard, Rev. John M. Forbes, Rev. Benjamin C. C. Parker, and Rev. Vandervoort Bruce.

For the Churchman.

Mr. Editor,—I look frequently, both with pleasure and edification, into a volume of Sermons by the Rev. Henry Melville, published in this country in 1838; with a preface by the editor, the Rt. Rev. C. P. M'Ilvaine, D. D., bishop of Ohio. In that preface the Rt. Rev. Editor speaks in the following terms of Mr. Melville:

"We know not the preacher who causes to pass before his people a richer or more complete array of doctrinal and practical truth . . . or brings more seasonably out of his treasures *things new and old*, and yet without failing to keep within the circle of always preaching Christ—teaching not only the truth, but the 'truth as it is in Jesus,' without obscurity, without compromise, and without fear, pointedly, fully, habitually."

At page 345 of that volume, in a sermon on "The Unnaturalness of Disobedience to the Gospel," I find the following passage:

"And if we attach weight to the opinion of the Church in her best days, we must hold that there is actually a sacrifice in the Eucharist, though of course not such as the Papists pretend. Christ is offered in this sacrament, but only commemoratively. Yet the commemoration is not a bare remembering, or putting ourselves in mind; it is strictly a commemoration made to God the Father. As Christ, by presenting his death and satisfaction to his Father, continually intercedes for us in heaven, so the Church on earth, when celebrating the Eucharist, approaches the throne of grace by representing Christ unto his Father, in the holy mysteries of his death and passion."

I will not indulge in any comment on this *pointed, full,* and *fearless* declaration of the *truth as it is in Jesus*, but simply submit to your better judgment the propriety of giving the extract a place in your columns.

Yours very sincerely, S. P.

For the Churchman.

Mr. Editor,—I beg leave to ask, through the medium of your paper, why the word "Archangel" should be rendered in the plural in the Communion Service? There is no warrant in Scripture for there being a plurality of Archangels—where this word occurs the definitive article *the* precedes it—and in fact the definition of the word will not admit of its being considered a plural noun.

A CHURCHMAN.

THE CHURCHMAN.

SATURDAY, OCTOBER 21, 1843.

Our thanks are especially due to the correspondent on our first page, ("Laicus,") for his able and seasonable hints with respect to the present position of parties in the Church of England. A further and thorough investigation of the subject would show, we think, that there is no legitimate occasion and scope in our American Church for some, and those the most painful, of the controversies which disturb the Church of England. There men are confessedly arrayed, face to face, on antagonistic principles; here our differences consist, *for the most part*, in our various apprehensions and various measures of conformity to principles in which we wish and profess to be united: there parties grow almost of necessity out of an unhappy position of the Church, and are formed from calm and deliberate choice; here they have, for the most part, no deeper or more lasting foundation than the fears and feelings engendered by Magazine Divinity. There men know what they are contending about; but here it would puzzle most of them to tell.

We ask attention also to the leading article on our last page, which sets an innocent and pious act—never meant to be obtruded on the public—in its just light, and strips it, we hope, of all reasonable offence.

We agree entirely with Bishop M'Ilvaine, that the contest now going on in the Church "is for Christianity." Before the "Tracts for the Times" were known among us, we had frequently taken pains to point out what we consider the demoralizing and infidel tendencies of a doctrinal system which has prevailed extensively in our country, and insinuated itself into our Church from surrounding sects; a system which we hesitate to call Calvinistic, because its advocates disclaim that title, and because we think that their views want the clearness, the full and consistent proportions, and we may add, even the orthodoxy of Calvin's scheme. The system that we mean is more easily understood than described; it is hard to tell what to call it; it delights to call itself "evangelical," but this is a term which should never be conceded to it; it is generally called Low Church, and yet it is sometimes found associated with high notions of the Apostolic succession and Episcopal domination. It might be called Calvinistic, were its advocates sufficiently consistent to merit the title. Of late, its advocates are inclined to distinguish themselves by the appellation of Protestant; but this again is a term which we cannot concede, being no more disposed to allow that they are exclusively Protestant than that they are exclusively evangelical. Of late, too, they delight to call themselves "Anti-Puseyites;" but here again they show something of a clannish disposition; for if Dr. Pusey has any *ism* of his own, then are all good Churchmen bound to condemn it; and if he has none, but is merely a Churchman eminent for his consistency and devotion to the Church, then the persons of whom we speak should rather call themselves Anti-Churchmen. Perhaps, considering the anti-catholic tendency of this system, and its affection for distinctive titles and distinctive badges of piety, we might most properly call it the *peculiar* system, and its followers *Peculiars;* to this, however, there is the same objection as to the title of *Puritans* and *Precisians*, viz., that it is not agreeable to those whom it fits. The truth is, that we are and always have been as much perplexed to give a name to the advocates of the system of which we have spoken, as to give a name to a certain other class of professing Christians, who cannot truly be called Catholics, and who will not, if they can help it, be called Romanists and Papists.

The advocates of this system (whatever it be called) are *in* the Church, but not *of* it; they have a peculiar standard of doctrine and piety, which tends to separate them from their brethren, and inclines them to sympathize in the distinctive views, and mix in the religious enterprises of Presbyterians, Independents, Methodists, and indeed all who profess to be "Evangelical Christians." The reason is this: the Church regards all those who are brought into her fold by baptism, as Christians; as regenerate, children of God, members of CHRIST, and heirs of the kingdom of heaven; and expects her ministers to address them in this character, to impress them with a sense of their Christian privileges and responsibilities, to remind them constantly of the great peril and dignity of their Christian vocation, to reclaim the wandering, to rebuke the vicious, to establish the penitent and faithful, and encourage them to follow day by day, and to seek more and more the motions of that HOLY SPIRIT who has been given to them as the principle of a new and heavenly life.

The other system, on the contrary, denying the doctrine of baptismal regeneration, so plainly set forth in the Prayer-book, and making the new birth, which gives a man his Christian being, to consist in some inward change of variable character and uncertain development, is unable to address a congregation of Christians, as Christians; but is led to divide them off into the regenerate and unregenerate, saints and sinners, or as they are sometimes called *converted* and *unconverted*, words which are good in themselves, (the word *conversion* in the Church's sense means a turning from sin to holiness,) but which like the rest are made to convey a peculiar and anti-church sense, by being adapted to a peculiar and anti-church system. Of course, when such a classification is made, the one portion of a Christian congregation are assailed by the preacher, who makes it with the most terrific denunciations—as, indeed, what language can be too strong in depicting the horrible state of those who are *unregenerate?* and the other are comforted with a complacent sense of their spiritual superiority.

We may be wrong, but we believe there is no one thing which has rendered *The Churchman* so odious to Dissenters and Low Churchmen, as the plain and uncompromising manner in which it has exposed the hollowness and the injurious tendencies of this pernicious system; a system which had at one time eaten into the vitals of our Church, infected almost all its pulpits, and perverted its charities; and opposition to which was regarded by all who embraced it, evidence of a man's being unchristian and carnal-minded.

Two causes have conspired to arrest the progress of this system in the Church, and to give it, as we hope and believe, its death-blow. The first is the fanaticism and infidelity to which it has led out of the Church and among those denominations in which it has had freest scope; and the other is the signal ability and exemplary piety with which the antagonistic or Church system has been advocated in the Tracts for the Times.

In these remarks we wish to be distinctly understood, as making no allusion to those who have been opposed to us in the matter of the late ordination. We regard that as an accident (if we may use the word) which has unhappily had the effect of putting sound Churchmen for a time in a mutually false position with regard to each other, but which can by no means justify us in imputing to those who differed from us on that subject, attachment to a system with which they have at heart no more sympathy than ourselves. Much less do we allude to those who object to the extravagant opinions which are occasionally advanced in the British Critic, some of which (as for instance those advanced in the article on St. Athanasius in connexion with the subject of our LORD's Incarnation) we, for our part, regard as deserving of the gravest censure. Still we cannot disguise our belief, that they who oppose the *principles* of the Tracts for the Times, and especially their principles of justification, and of Catholic (in contradistinction to Roman) Tradition, being the true and trustworthy interpreter and witness of Holy Scripture, will be driven in consistency to embrace—if they have not already embraced—the antagonistic system, the issue of which we hold to be infidelity.

If it be said on the other hand, that the Church or Catholic system tends to Romanism, we can here do no more than express our clear and settled conviction to the contrary. We hold—and it has been the honestly intended, however imperfectly executed object of our journal to show this—that Romanism, rightly understood and defined, is identical *in principle* with Protestant sectarianism, and that the Catholic system of our Prayer-book is as hostile to, and as certainly subversive of, the one as the other. We have never shrunk from pushing out any *principle* that we hold to the most rigid and extreme consequences that can be legitimately drawn from it, but we have never yet been led to fear that any or all the principles of the Catholic system, when pushed to their utmost consequences, would not leave us entirely free, nay would not oblige us, to oppose the Papal Supremacy, and all the distinctive errors of Rome; to abhor her impostures; to despise her mummeries; and in short, to continue the same PROTEST which the Church of England, as a branch of the Church Catholic, and of co-ordinate authority with every other branch, had a right to make, and, at the time of the Reformation especially, did make against the intolerable tyranny of Rome. Let our Church make up for the leeway into which she has been drawn by Protestant dissent, and regain an open sea and a clear coast, and she need ask no favors from Rome.

These remarks, though penned at first for another purpose, are offered as introductory to the following excellent article from the London Church Intelligencer, on

"THE TWO SYSTEMS.

"*Mr. Editor,*—As you are very liberal to correspondents, perhaps you may find a nook in your journal for the following contrast:—There is at present a great contest going on in the Church of this country between two views of the Christian faith widely differing from each other. There is what we may call the Catholic system, which bids us go out of ourselves for the object of adoration, the rule of faith, and the laws of life; which it holds to be eternal and immutable realities, quite independent of individual opinion or feeling. On the other hand is the Low Church, or purely Protestant system, which makes *self* the centre and test of every thing; and the individual a sort of spiritual all-in-all. There is a host of minor varieties; but this is, I think, the root out of which they all spring. The one system teaches you, if duly baptized, to regard yourself as truly a member of Christ's Church, with privileges and responsibilities entailed upon you; and bids you cherish a seed of Divine life already sown in the soul; the other treats you as man in his natural state—bids you try to feel yourself a sinner, and to aim at obtaining what is called an 'interest in Christ.' The one seeks to cherish the spiritual life by a strict observance of ordinances, especially the Prayers of the Church, and the Holy Communion; and by fasting, and various kinds of self-discipline; the other rather regards these holy practices as snares, and the use of them as bondage and formalism; relies much on preaching, and cares little who the preacher is, provided he is impassioned. The one says, 'Deny yourself and do good works;' the other, renounce works and believe. The one bids the penitent 'wash his face and anoint his head,' and avoid singularity; the other tells him to set up for a religious person. The one bids him frequently remember past sin; the other would have him forget it in a 'blissful assurance of pardon.' The one distinguishes Christian from Christian by supposed inward marks; the other recognises no distinction save that of observance or non-observance of the Baptismal Covenant. The one holds that pious persons dying go at once to heaven, and that they may know it beforehand; the other teaches the severe but salutary doctrine of a universal judgment of all, good as well as bad, according to their works. The one would interpret Scripture by the voice of the universal Church; the other holds that Scripture to the converted is a self-interpreting document. The one regards churches as in very deed the *house of God*, in which He is mysteriously present; the other as mere *buildings* in which men meet for certain purposes. One might continue this contrast, but it is unnecessary. Be it observed, we are speaking of systems, not of individuals; for there are, of course, about us all, points of character which modify and color the system we adopt; so that it is variously realized in different cases. And, again, each system has its perversion; the perversion of the Catholic or Church system is *formalism;* that of the Evangelical system is enthusiasm. But a man may be a

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* The letter of our correspondent was inscribed to the clergyman by name to whom the article signed "A Presbyter," which appeared in several of the secular prints shortly after the close of the late Convention, was publicly ascribed. We have changed the inscriptio , because the clergyman referred to has never, that we know of, publicly acknowledged the article.—*Editor Churchman.*

Catholic without being a formalist; as he may be an Evangelical without being an enthusiast.

"And now to decide between them. Of the latter system, let us say, that, though it has produced many excellent and devout men, it is essentially modern and human; of the former, that though it may be, as it has been, abused and distorted, yet is it, in itself, the system contemplated by our blessed Lord and His Apostles. But let us not wonder, if the Evangelical view seem likely to be the popular one, since it is more easy to accommodate the Divine verities to the imaginations of man's heart, than it is to raise our unruly wills and affections to the level of sacred truth. Your obedient servant,

E. S. P."

We have felt obliged to give up a large part of our columns to correspondents, some of whose favors have now been two or three weeks on hand. This has obliged us again to defer several notices of pamphlets.

We beg to direct the reader's attention to the advertisement of D. Appleton & Co., in another column, and especially to Paget's Village Tales, which meet, we are happy to say, with a more general acceptance than we had dared to anticipate. The new translation of "A-Kempis," should not be neglected by any persons who desire to enrich their libraries with sound devotional works. We had hoped to notice at length Mr. Gresley's "Treatise on Preaching," but must defer doing so to another time.

Confirmation.—The Bishop's appointments for Confirmation in this city have been altered by a change of time for *St. Bartholomew's Church.*

The English Churchman, of September 21st, says:

"Our readers will perceive, under the head of University Intelligence, that Mr. Newman has resigned the Vicarage of St. Mary's in Oxford. We know not if we have communicated any intelligence with greater pain since we have commenced the duties of a journalist; partly because we cannot forget that from the pulpit of this church were delivered those noble volumes of sermons, now before the public, which have exerted a more beneficial practical influence upon our theology than any publication that could be named; and against which we have never heard the slightest breath of censure: but more particularly are we grieved at this step, because we write under the belief that it has been taken at the prompting of a delicate sensitiveness, which Mr. Newman's opponents are quite unable to appreciate. The fact is, that, for a length of time, Mr. Newman has been exposed to a systematic opposition from the heads of houses, who have resorted to every possible means in order to prevent young men attending his sermons. It is now two years since Mr. Newman publicly alluded to these circumstances, and intimated to the bishop that he contemplated the resignation of his cure in consequence. We regret most sincerely that he has done so. And we ask once more,—To what extremity do these anti-catholic zealots wish to push matters?"

Letters to the Laity *of the American Episcopal Church. By a Protestant Episcopalian.* Philadelphia: James M. Campbell & Co, 98 Chestnut street. New York: Saxton & Miles, 205 Broadway.

These letters, the production apparently of some clergyman who has been made to feel the discipline of the Church, are an unworthy attempt to excite the jealousies of the laity, and array them in opposition to the clergy. The writer is dissatisfied with the Constitution of our Church; finds no evidence that "Bishop James, Bishop Paul, and Bishop Barnabas, constituted a House of Bishops," at the Council of Jerusalem; and thinks it very absurd that a bishop can be tried only by bishops. To such a man, the constitutions of the diocese of Vermont and New Jersey are, of course, as odious in theory as one or both have probably been found uncomfortable in practice. Referring to these dioceses, he says:

"The Episcopate of each gives unequivocal signs of plethora, which makes it evident to all who are familiar with such cases, that they require speedy depletion. Let these brethren guard against a too great *upward* tendency of the vital energies. Let them avoid vertigo. Above all, let them beware of that thirst after the stimulants of power, which is sure, if indulged to excess, to produce giddiness in the head, and paralysis in the members. Sooner or later, also, it must bring on what may be called the 'mania-a-potu' of ecclesiastical ebriety; and that terrible 'delirium tremens' which is produced by incessant spiritual intoxication."

It is disgusting enough to see the coarseness and vulgarity of Paine and Cobbett, without their strength, applied to the treatment of worldly or political matters; but the writer who can bring such a style to the treatment of sacred subjects, adds profanity to coarseness, and insults the laity whom he addresses. We hope and believe that the name of no Church publisher or bookseller is to be found on the title-page of this contemptible pamphlet.

Clerical Change.—We understand that the Rev. Frederic Freeman, who has been in Maine longer than any other clergyman of that diocese, has resigned his charge of the Church in Augusta, and may soon change his canonical residence. Through his indefatigable labors the Church edifice in Bangor was rescued from desecration, and the Church established. He then went to Augusta, the capital of Maine, to gather a congregation and establish the Church there. His efforts have been attended with great success. During the three years that Mr. Freeman has been in Augusta, a congregation has been gathered, which, from worshipping in the court-house, have come to worship with increased numbers in one of the most chaste and appropriate churches in New England—*ninety-eight* persons have received Christian baptism, 30 adults, and 68 infants—and *seventy five* have received the holy rite of confirmation.

The Rev. Henry Burroughs, having resigned the rectorship of St. Paul's Church, Camden, New Jersey, has been received into the diocese of Massachusetts, by letters dimissory from the Bishop of New Jersey; and has accepted an unanimous invitation to the rectorship of St. John's Church, Northampton, Massachusetts.

At a meeting of the Standing Committee of the Diocese of New York, held on the 27th of September, the Rev. *Liburtus Van Bokkelin* was recommended to the Bishop for Priests' Orders; and in like manner, Mr. *James B. Donelly*, Mr. *William H. Hill*, Mr. *Andrew J. Stephenson*, and Mr. *Frederick M. Noll*, (lately a licentiate in the Presbyterian denomination,) were recommended to be received as Candidates for Orders.

For the Churchman.

The Double Witness of the Church. *By the Rev.* W. Ingraham Kip, M. A. New York: Appletons. 1843. pp. 415.

We know of no manual of Church principles, that we can more heartily recommend than this, alike for the ground it goes over, and the tone in which it is written, and the positions it assumes. It is written to meet an existing state of things; and a state of things which must exist, until men shall have learned from sad experience, that religious sympathies are better cherished and developed by the steady, gentle, nature-like system of the Church, than by the scorching wild fires of occasional fever-fits of fanaticism. In saying this, we do not mean certainly to detract from the permanent value of the work, which we esteem to be very great; for undoubtedly the principles and doctrines discussed in it, will always be important ones while the world lasts. And if it be true, as M. Merle D'Aubigne has agreed it is, that now, for the last time, two great systems are fully at war with each other; if this great contest of principles is really the one that is to precede a settling down into truth, and so one would fain look upon it; then a work which has well entered into this contest, becomes invested at once with a permanent value and interest. The present is not an ephemeral strife. It will endure, till principles are finally and fully settled, one way or another. Every day shows this; and presents the true character of the opposing schemes, the one Pantheism, and the other, the sacramental system of the Church. Now this admirable work of which we are speaking, enters fully into one phase of the great strife, (i. e. the popular one,) of which every parochial clergyman has had enough experience to vex his spirit, and make him heart-sick. With those who will read it carefully we have no doubt it will enter into this successfully. We happen to know, what the author could not himself say to his readers, that the lectures of which the volume is composed, were eminently useful, when delivered from the pulput; that they were instrumental in settling the disturbed minds of many, who were more or less affected by the tempest that was howling around the Church, and who were fearing lest the vain boast of her enemies should come true, and the Church herself be swept away in the storm. They come before the Church now, therefore, as tested and ascertained workers in her cause. And we fully believe, will, in their present form, with their positions all sustained by unquestioned authorities, and opening in their very valuable references a wide field of inquiry, produce more deeply, and of course more widely, the same good results which they did, in a narrower sphere, upon their original delivery.

It is perhaps hardly admissible to distinguish where all is good. But Nos. V., VII., and VIII., "The History of our Liturgy," "The Moral Training of the Church," and "Popular Objections against the Church," appear to us peculiarly valuable, as meeting in a very satisfactory way existing needs. No. V. presents a series of views and facts to the members of our communion that are not to be found collected in any other place. No. VII. sets very plainly out, something that we must believe will strike every sensible, even if prejudiced mind, as better, more scriptural, more reasonable, than ordinary and popular schemes of conversion and of piety. While No. VIII. affords the Churchman a ready answer to the never-ending objections on which the changes are continually wrung, *usque ad nauseam*, and which are the offspring of bad taste, low notions of God and man, and grovelling morality—it is hardly necessary to add, that all is done in a mild, Christian, and scholarly spirit.

We thank the author, therefore, most heartily for his work; one, among many memorials that he will leave, of his devotion to the cause of truth and piety.

W.

For the Churchman.

Maine.—Bishop Henshaw has just returned from his primary visitation of this diocese, of which he has provisional charge. At Saco, on the 7th inst., he confirmed *three*; at Portland, on the 8th, *fifteen*; at Gardiner, on the 10th, *twenty*; at Augusta, on the same day, *four*; and at Bath, on the 12th, *one.* He also visited and preached at Wiscasset and Brunswick, where, as also at Bath, the Church has not as yet been planted.

We are informed by a gentleman familiar with the state of the Church in Maine, that the church first planted in that State, was in Waldoboro', in the early settlement of that section of country—but that it, before the American Revolution, became extinct; and the spot where the house of God stood, is now designated only by a few scattered stones of its ancient foundation, and the moss-covered gravestones in what was once the churchyard. A Church planted at Westbrook, of much more recent origin, is also defunct. St. Paul's, at Portland, an old corporation, has ceased to be—a new parish, called St. Stephen's, having been raised out of the former, the debt for which St. Paul's was liable, being considered an impediment to its success. The oldest parish is that at Gardiner—the only others, viz., at Saco, at Bangor, and at Augusta, are of recent origin. It has been thought that the Church may be planted in several of the towns in Maine, where as yet it is not; but our informant sees no urgent call for the Church, except at Calais, or perhaps also Eastport—he taking the ground, that to thrust the Church in, uncalled for, among a small population rigidly attached to other denominations, and abundantly supplied with teachers of their own choice, is not the duty of the Board of Missions, when from so many places in the destitute and increasing West the Macedonian cry, "Come over and help us," is incessant and loud, and the Board has not the means of responding adequately to the call.

BISHOP MEADE ON THE RIGHT TO ORDINATION.

The Banner of the Cross gives us the following

"EXTRACT.

"Let me also mention how this spirit of moderation was displayed, whenever occasion presented itself, on subjects at all doubtful, or about which the wise and pious had differed, which, however, were not essential to salvation. * * * * On these points, * * * and concerning those differences of opinion existing among the sincere friends of the Church, as to its outward polity; or rather as to the effect of a departure from what we deem the apostolic regimen, and the course to be adopted towards those who have departed from them: the ministers and members of the Church are bound to agree to differ, and bring no railing accusation against each other. All orders of her ministers have differed, and freely discussed them; and *no man must be refused admission* to her communion, or *to any grade of her ministry, because of such difference* of sentiment. *The Bishops* of the Church, whose province it is to admit to holy orders, but who are under no absolute necessity to lay ordaining hands upon any whom they may deem unworthy on whatever account, *have never felt themselves at liberty to reject for such reasons.* The applicant for orders may be a thorough Calvinist, or a decided Arminian, an ultra High Churchman, or the very lowest who can conscientiously subscribe the appointed testimonials, and utter the ordination vows, and the ordaining Bishop may be the very opposite in sentiment to the candidate: *the views of the candidate may be freely declared in his examination, and as freely condemned by the Bishop*; the Bishop may argue, remonstrate, and warn, appealing to the sacred Scriptures; *and yet, except the whole past history of the Church be* forgotten, and its practice despised, *and its spirit of moderation be gone,* AND A NEW ORDER OF THINGS BE INTRODUCED, *the Bishop will proceed to ordain him, and all the brethren must receive him as a true son of the Church, and minister of Heaven.*"—*Sermon, see* p. 13, 14, 15.

For the Churchman.

LIBERAL BEQUEST.

Mr. Editor,—At a late meeting of the New York City Mission Society, the treasurer reported the receipt of Five Thousand Dollars from the estate of the late Goold Hoyt, Esq., of this city, long a benevolent contributor to its funds. As a Christian and a citizen, permit me to say, I am happy to witness a growing sense among the wealthy laity of our Church and state, of the propriety and Christian duty of such disposition by will of a portion of their worldly goods. It is the fruit, doubtless, of advancing personal piety, and will grow with it. It is but the natural expression of that feeling or stewardship with which the Christian cannot but ever view the possession of wealth, and a more solemn recognition of it in the hour when he is called to render up its account. As a personal question, thus then it stands: it is a just and appropriate acknowledgment on the part of the dying Christian of the source from which he has derived, and the tenure on which he holds, his worldly wealth—an act, therefore, which, although superstition has sometimes debased and fraud perverted it, yet one which natural piety dictates. Reason justifies, and the word of God approves, in every one whom Heaven has blest with means beyond the reasonable needs of those whom he is leaving behind him. As a question of national interest, it is one, if possible, still more incumbent on the good citizen. Endowment is the great want of our new and growing country—endowment religious, benevolent, and educational—and in its progressive advance, may we read most surely the country's advancing securities against the atheism and lawlessness of the utterly uninstructed, or the pernicious errors of the ill instructed mind.

We hail therefore with the deepest pleasure every instance of such endowment; we see in it a new fountain of good opened—a new barrier against evil erected—and we honor the memory of those who leave to their country such abiding memorial of their true patriotism. In the present case, the gift has been to a Society among the most deserving, but least patronized, of all our labors of Christian love in this city. But to him whose sympathies are otherwise drawn—boundless we say is the field of Christian charity around us—as boundless as are the duties of the Church of Christ or the needs of fallen man, spiritual or temporal, and every where throughout our land will be found ample room for Christian benevolence, and a strong claim for its permanent endowment. The act here recorded will not, we trust, be without its influence in forwarding this great and good cause—ENDOWMENT UNDER THE GUIDANCE OF THE CHURCH.

M.

TO CORRESPONDENTS.

We are obliged to "S.," though before we received his communication, another on the same subject was in type.

"W. L.," and "Veritas," are in type.

"W. H.," "J. M. W.," and "B.," in our next.

MARRIED,

In St. Luke's Church, Catskill, on Wednesday, the 4th inst., by the Rev. Joseph F. Phillips, Mr. Charles S. Willard, to Miss Elizabeth Bogardus, all of that village.

On Tuesday morning, the 17th inst., in St. Peter's Church, by the Rev. Hugh Smith, D. D., Major Washington Seawell, U. S. Army, to Susan Amelia, youngest daughter of the late John M. Bloom, Esq., formerly of Dutchess county.

CALENDAR.

OCTOBER.

22. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
29. Twentieth Sunday after Trinity.

NOVEMBER.

1. All Saints' Day.
2. Thanksgiving Day, unless another day be appointed by the civil authority.
5. Twenty-first Sunday after Trinity.
12. Twenty-second Sunday after Trinity.
19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel for the 25th Sunday are to be used.]
30. St. Andrew the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester County. Thursday, October 12, confirmed 18 in Christ Church, Tarrytown.

Friday, October 13, confirmed 12 in St. Paul's Church, Sing Sing.

West Point. Eighteenth Sunday after Trinity, October 15, in the morning, confirmed 2 in the Chapel of the United States Military Academy.

Putnam County. In the forenoon, confirmed 5 in St. Philip's Church, Phillips Town.

In the afternoon, confirmed 23 in St. Mary's Church, Cold Spring.

Westchester County. Monday, October 16, confirmed 4 in St. Peter's Chapel, Peekskill.

Tuesday, October 17, confirmed 9 in St. Luke's Church, Somers.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Advent Sunday, December 3, St. Thomas' Church, *Brooklyn.*

Third Sunday in Advent, December 17, Church of the Ascension, *New York.*

Second Sunday after the Epiphany, January 14, Calvary Church.

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Third Sunday in Lent, March 10, Church of the Redemption, *New York.*

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

NOTICES.

☞ Confirmation at the Seamen's Chapel, corner of Pike and South streets, will be administered 29th inst.

FAIR.

The ladies of *the Mission Church of the Epiphany* propose to hold a Fair for the benefit of said Church, on Wednesday, Thursday, and Friday, the 27th, 28th, and 29th of December.

The aid of their friends is respectfully solicited, in preparing Useful Articles, or Fancy and Ornamental Work. Donations of any kind will be thankfully received. They may be left with Mrs. Lot Jones, 192 Allen street; Mrs. Mead, 133 Suffolk street; Mrs. Hyatt, or Mrs. Hows, 202 East Broadway; Mrs. W. T. Pinkney, 220 Henry street; or Mrs. E. Crawford, 42 Attorney street.

New York, October 21, 1843.

ST. SIMON'S CHAPEL.

German Protestant Episcopal Congregation.

Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. October 21, 1843.

CHURCH OF THE REDEMPTION,

Sixth street near Second Avenue.

This Church is opened for Divine Service on Sunday evenings, at 7½ o'clock.

New York, October 21, 1843.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.

139 Broadway, October 21, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,

Oct. 21, 1843. 35 Murray street.

SEAMEN'S CHAPEL.

Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Oct. 21, 1843.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 11th Oct., has received the following contributions, viz:

From Trinity ch, Evansville, Ia, (a missionary station,) $5; offerings of St John's ch, Stamford, Ct, per Rev A Todd, $22; enclosed in a letter, "for Domestic Missions," $10; Trinity ch, Danville, Ky, $7 75; Springfield, Ill, (a missionary station,) $12 50; a member of Christ ch, Guilford, Ct, $1; P E Missionary Society of Georgetown, D C, per A Hyde, treasurer, $3 07; through George Cleaveland, jr, Esq, R A in Mobile, from the treasurer of Christ ch, Mobile, being Quin coll, $554 45; do, in St Paul's ch, Greensborough, Alabama, $54 60; October collection in St Paul's ch, Detroit, per C C Trowbridge, Esq, $36 75; a member of St Stephen's ch, New York, for missions in Michigan, $10. Total, $718 12.

N. B. The treasurer deeply regrets that he has not been furnished with the means required to pay, except in a very small degree, the missionary stipends due on the 1st inst—a state of things which, if not met soon by liberal contributions, will occasion much distress and suffering. Will the Church permit this?

Thomas N. Stanford, Treasurer,

Oct. 18, 1843. 139 Broadway, New York.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer, since his report of the 3d inst, has received the following contributions, viz:

From J A Sparks, amount left at his office, by W G P, to be credited to the "Church funds," $2. Mr Reuben Rundle, jr, of Greenville, Greene county, per Rt Rev B T O, $20. St Michael's ch, New York, Rev Wm Richmond, rector, from monthly collection, $6 76. St Stephen's ch, New York, Rev J H Price, rector, $21. Total amount, $49 76.

C. N. S. Rowland, Treasurer,

October 18, 1843. 55 Water street.

N. Y. P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From Church of the Cross, Ticonderoga, Rev L P Wadhams, $1; Trinity ch, Lansingburgh, Rev A T Twing, $10; Grace ch, White Plains, Rev R W Harris, $4; Trinity ch, West Troy, Rev W H A Bissell, $4; Emmanuel ch, Little Falls, Rev E Livermore, $2 50; St George's ch, Schenectady, Rev J Williams, $8; St Paul's ch, Whitehall, Rev M Van Rensselaer, $3; Christ ch, Balston Spa, Rev D Babcock, $2; Trinity ch, Ulster, Rev H Adams, $4; St Paul's ch, Charleston, Rev E Davis, $5; Grace ch, Waterford, Rev G B Eastman, $2; St Ann's ch, Port Jackson, Rev O H Smith, $1 59; St Matthew's ch, Unadilla, Rev N H Adams, $6 28; Christ ch, Tarrytown, Rev Dr Creighton, $10; Trinity ch, Pottsdam, Rev H K Putnam, $2 72; Trinity ch, Athens, Rev Thomas Mallaby, $1 84; St Paul's ch, Waddington, Rev J A Child, $4 51; All Saints' ch, New York, Rev B I Haight, $25 69; Calvary ch, New York, Rev S Pyne, $20; St Peter's ch, Lithgow, Rev S Davis, $1 25; St Paul's ch, Pleasant Valley, Rev S Davis, $1 50; St Andrew's ch, Walden, Rev H Hills, jr, $5 90; St John's ch, Cold Spring Harbor, Rev J Sherwood, $2; Calvary ch, Cairo, Rev George Sayers, $2. Total, $130 75.

James F. De Peyster, Treasurer,

New York, Oct. 11, 1843. 51 South-st.

ST. SIMON'S CHAPEL.

The Treasurer of the German Protestant Episcopal Church Society gratefully acknowledges the receipt of the following sums, viz:

By Mr. Cook—A B McDonald, Esq, $5; cash, $5; N F Moore, LL D, $5; J G King, Esq, $5; Mrs Banyer, $5; John Jay, Esq, $3; W H A, $2; D A, $1; R S, a friend to S schools, $1; amount collected after a sermon by Rev B I Haight, $12 06. Total, $44 06.

John A. Van Blarcom, Treasurer,

October 19, 1843. 290 Pearl street.

Donations for this object will be thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 11th inst:

From Prot Epis Missionary Society of Georgetown, D C, foreign missions generally, $27 07; for Greece, $2 25—$29 32. A member of St Stephen's church, New York, $1; St Stephen's ch, Pittsfield, Mass, 2d quarterly collection, per B Howard, Esq, R A, Boston, $75; a friend to missions, a thankoffering, half, $12 50. Total amount, $117 82.

Also, from a communicant of the Church of the Epiphany, New York, a diamond ring, for China.

F. S. Winston,

Oct. 18, 1843. Acting Treasurer.

TRINITY CHURCH, ALBANY.

THE undersigned, Rector of Trinity Church, Albany, and also the Vestry, warmly thank their friends for the assistance which they have very kindly given them in discharging their debt. There remain $600 to be paid during the current year in order to free the Church edifice from *all* incumbrance, and to place the parish in a condition of safety and comparative temporal prosperity. With the view of effecting the removal of the present liability and thus securing the establishment of a third Episcopal congregation, they again appeal to their friends for aid. Contributions may be sent either to Mr. Peter Embury, 325 Greenwich street, New York; or, directly to the Rector.

Oct. 21—2t EDMUND EMBURY.

CHILDREN'S BOOKS.

A VALUABLE collection of books for Children, published by James Burns, London. Just received and for sale.

J. A. SPARKS,

Churchman's Bookstore, 109 Nassau st.

October 21.

Will be published in a few days,

CHARLES LEVER; or the Man of the Nineteenth Century. By Rev. W. Gresley, A. M.

J. A. SPARKS,

Churchman's Bookstore,

October 21. 109 Nassau street.

Will be published next week,

THE UNITY OF THE CHURCH.

BY the Rev. Henry E. Manning, A. M., Archdeacon of Chichester. In one handsome vol. 16mo. Price $1.

This work is acknowledged in England and in this country to be the most able treatise on the subject.

D. APPLETON & CO., Publishers,

Oct. 21. 200 Broadway.

BOOK-KEEPING.—Two young men who are accustomed to Book-keeping, and who write good hands, and who are disengaged from their business at 6 o'clock in the evening, are desirous to make an engagement either to keep a set of books, copy law papers, or collect accounts. Any one who is in need of the evening services of such, will please address, J. R. H., at this office. References given to present employers.

Oct. 21—2t

NEW SEMINARY.

MRS. HOYT'S LESSON ROOMS, No. 38 Forsyth, near Walker street. Instruction in all the branches that are taught in the best institutions. Rev. R. Hoyt will assist the classes in their studies by familiar lectures and illustrations.

Hours from 10 A. M., to 4 P. M.

Evening Classes from 7 o'clock to 9.

October 21—6t

TRINITY SCHOOL,

No. 76 Varick Street.

Rev. WILLIAM MORRIS, Rector.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

MISS ADRAIN'S FEMALE SEMINARY,

At Jamaica, L. I.

THE Winter Session of this Institution will commence on Monday, November 6th. Circulars may be obtained of E. Monroe, Esq., 181 Broadway, New York. October 21—4t$

REVIVALISM AND THE CHUCH.

A LETTER to a Reviewer, in reply to the October number of the New Englander. By a Presbyter of Connecticut.

The above will be published in a neat pamphlet, on or about the 30th inst., at the Church Depository, Hartford, Conn., by the subscriber, to whom orders for the same will be addressed.

Oct 21—2t HENRY S. PARSONS.

COTTAGE GROVE FEMALE SCHOOL,

Poughkeepsie, Dutchess County, N. Y.

MR. AND MRS. J. S. VAN VECHTEN.

THE undersigned having made themselves acquainted with the merits of this School, and having witnessed the results of the system of instruction which is there pursued, are enabled to speak of it as eminently entitled to the public favor. The discipline of the School, the arrangement for regular and wholesome exercise, and the general principles upon which it is conducted, are all calculated to secure an Education in its largest sense—an education which embraces a thorough cultivation of our whole nature, physical, intellectual, and moral. In addition to which, we are happy to say, that the location of the School is singularly pleasant, occupying, as it does, one of the most attractive spots in the village, and affording ample grounds for exercise and recreation in the open air.

Nathaniel P. Tallmadge.
Philip E. Milledoler,
Rector of St. Paul's Church.
Homer Wheaton,
Assistant Minister of Christ Church.

The year is divided into two terms of 22 weeks each. The Winter Term commences on Wednesday, the 25th of October. The annual charge per scholar is $175, payable quarterly in advance. This sum includes all charges for Board, Room, Bed and Bedding, Fuel, Light, and English Tuition.

EXTRA CHARGES.

Washing per term,	$7 50.
Music, with use of Piano, per term,	26 00.
Languages,	12 00.
Drawing and Painting,	10 00.

N. B. Scholars may enter the Institution at any time; but must continue to the end of the term in which they enter. No deduction made for absence, except in cases of protracted illness.

☞ The New York Observer, and Gospel Messenger, Utica, will copy four times, and send bills to this office for collection. October 21—4t

PEW IN ST. BARTHOLOMEW'S CHURCH.

FOR SALE, Pew 97, Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate. Apply to GEO. C. REED, 2d house in Twentieth street, east of Broadway. October 21—3t$

ST. MARY'S HALL.

WHY should the advantage of systematic arrangement and progression in instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? What hinders that a plan of study for our daughters be marked out on a graduated scale, pursued, persisted in, accomplished, with the same accuracy, certainty, and completeness, as for our sons? Not that, in either case, the *education* of immortal natures can be completed in five, seven, twelve, fifteen years; a thing begun in time, and to go on forever. But that a starting point may be fixed, a foundation laid, a line entered upon, principles settled, elements acquired, habits established, for future, constant and continual progress.—These thoughts have ever been in our minds, since the first projection of St. Mary's Hall. To their development, our attention has been earnestly directed. The experience of seven years emboldens us to present them now, in outline. With the combination, in position, in buildings, in grounds, in teachers, in apparatus, in influences of every kind, of all needful advantages, we offer for consideration the plan which follows. In adopting it, and carrying it into execution, we must rely, it will at once be seen, on the allowance of a longer residence to our pupils, and of a large indulgence as to the time at which the studies set down as discretionary shall be pursued. The course of female education is disturbed and hindered in its substantial elements by the priority which has been arbitrarily allowed to what are called the ornamental branches; as if the very notion of ornamental did not imply a substratum to be ornamented. It will be seen that none of them will be neglected; but each secured in just proportion, in due subordination to solid and essential studies. As an inducement to co-operate with us in this attempt to systematize the education of the gentler portion of our kind, and rescue it from the frivolous control of fashionable caprice, and to fit them through the grace assured to faithful prayers, to be Christian daughters, Christian sisters, Christian wives, and Christian mothers—in a word, Christian women—we offer two subordinate advantages. There will be a very considerable reduction of expense; there will be no extra charges.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department without examination and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course satisfactorily to the direction of the Institution will receive at its close, a testimonial to that effect, signed by the Reverend the Principal, and the Right Reverend the Patron of the Institution. The order of the studies will be as follows:

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules, and the tables in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French pronunciation,* at the discretion of the Principal.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music. *Instruction, in Latin, French, and Drawing, and on the Piano,* at the discretion of the Principal.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, French, Spanish, Drawing, Painting, on the Piano, and in Singing,* at the discretion of the Principal.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronomical Geography, with the use of the Globes; Chemistry; Geology; Natural Philosophy; Physiology; General History; Exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, Spanish, Italian, Drawing, Painting, on the Piano or Guitar, and in Singing,* at the discretion of the Principal.

Such as shall have completed the course above stated, or shall sustain an examination on the studies which it includes, and may desire to reside in St. Mary's Hall, and subject to its discipline, whether to qualify themselves as Teachers, or for other causes, may be admitted to do so, on the same terms as the members of the Classes, and may pursue in addition to any of the branches named above any of the following departments of learning, at the discretion of the Principal: Hebrew; the Greek and Latin Classics; the higher Mathematics; Natural and Intellectual Philosophy; Criticism on English Literature; the Natural Sciences; Ecclesiastical Antiquity and History; the Doctrine, Discipline and Worship of the Church.

Bishop Doane, whose residence the Hall adjoins, and who exercises, as Patron, a constant supervision of the Institution in all the departments, will add, hereafter, to the Sunday evening services which he has always held in the Chapel, a Summer Course of Lectures, on English Literature; and a Winter Course, on Christian Ethics, in more immediate relation to the Female Character.

There are constant Lectures on the various branches of Natural Science, as well as on Natural Philosophy and Chemistry, illustrated by experiments, with a complete apparatus.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense for the term of five months, including every charge, except for Sheet Music and Drawing Materials, $135, payable ALWAYS in advance. The charge for each Vacation to those who remain at the Hall will be $10. No bill of any kind to be contracted by or for the pupils.

Address the Rev. R. J. Germain, Chaplain, Principal Teacher and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

October 21—3t

A LADY who has had many years' experience in teaching, is desirous to form a class, or classes, for the systematic perusal of History, Biography, &c.; or, she will give private lessons to ladies wishing to continue or revise their scholastic studies.

Terms and other particulars will be made known, and ample testimonials of character and ability afforded, on application to her at her lodgings, 136 Greenwich street.

October 21—3t$

PAGET'S TALES OF THE VILLAGE.

JUST published in 3 vols. 18mo, price $1 75, Tales of the Village, in which the principles of the Romanist, Churchman, Dissenter, and Infidel, are contrasted, by the Rev. F. E. Paget, A. M., Chaplain to the Bishop of Oxford.

"This is a delightful book, in three volumes, which we have had on hand for more than a week, and have not noticed, because we could not make room for the extract which we designed giving as evidence of the very attractive character of the work. At present we content ourselves with simply commending this little work to every true Churchman; and we would in like manner, recommend it to all who desire to know what the Protestant Episcopal Church really is, and what she pretends to be, instead of taking for granted what is said of her by her enemies. To those who believe in the Church without having any clear knowledge of her doctrines; and to those who are called upon to defend her from the charge of Popery, these little volumes are invaluable. *Multum in Parvo* may with truth be said of them."

"Mr. Paget's admirable 'Tales of the Village,' are no less instructive than interesting, and we shall be happy if our recommendation have the effect of leading our readers to a better acquaintance with them. They consist of three series, each of which has a leading subject of its own, illustrative of the great prevalent evils, Romanism, Dissent, and Infidelity. In the first, we have in a tale most pleasingly told, a popular view of the contrast between our Church and that of Rome; in the second, we see the working of Church principles as opposed to Dissent—her middle way between Papal errors and sectarian novelties; and in the third, the characters of the Churchman and the Infidel appear in contrast.—*Banner of the Cross.*

Also, just published, ECCLESIASTES ANGLICANUS, a treatise on Preaching, in a Series of Letters, by the Rev. W. Gresley, A. M., with supplementary notes, by the Rev. Benjamin I. Haight, M. A., Rector of All Saints' Church, New York, one handsome volume, 12mo—price $1 25.

The Double Witness of the Church, by the Rev. W. I. Kip, M. A., author of Lenten Fast, 16mo—$1 25.

Disce Vivere—Learn to Live. By Christopher Sutton, D. D. 1 vol. 16mo—$1.

The Practical Christian, by R. Sherlock, D. D. 1 elegant vol. 16mo—$1.

Of the Imitation of Christ. Four Books, by Thomas A Kempis. First complete American edition—$1.

D. APPLETON & CO., Publishers,

October 21. 200 Broadway.

ORGANS.

HENRY ERBEN informs the public that he continues to manufacture Organs at the old establishment, 172 Centre street. He offers for sale the following Organs:

One Gothic cased Organ—8 stops with a swell and pedal bass, dimensions 15 feet high, 7 feet 9 inches wide, 6 feet 10 inches deep.

One Swell Organ, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep.

One Swell Organ of 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A Chapel Organ of 5 stops, 8 feet 7 inches high, 5 feet 4 inches wide, and 3 feet deep.

An elegant Parlor Organ.

Also, a small Parlor Organ.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

A rosewood Seraphine.

The above organs vary in price from $225 to $900.

HENRY ERBEN,

Centre street, head of Canal street.

October 14.

TEACHING.

A STUDENT in the General Theological Seminary who has had several years experience in the business of teaching, would devote a portion of his time to instructing, either in schools or private families. Address, T. C., at this office.

Refer to Dr. William Berrian; Professors Turner and Ogilby of the General Theological Seminary.

October 14—2t

ORGAN BUILDING.

THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) *Church and Parlor Organ Builder*, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish those instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,

No. 80 and 86 Wooster street, near Spring.

October 14—6t$

CONNECTICUT EPISCOPAL ACADEMY.

CHESHIRE.

THIS Institution has been established nearly half a century. It is situated in a delightful and retired village, thirteen miles from New Haven, and twenty-five miles from Hartford. It is the only Institution of the kind in the Diocese, that can be said, strictly speaking, to belong to the Church. The Board of Trustees are appointed by the Convention, and they meet annually in the Academy to hear the Report of the Principal, and attend to the various other matters which properly come under their cognizance.

Terms:—Where the pupils board in the family with the Principal or Assistant, or are under their immediate care, $75 a Session, or $150 a year, including every thing but Books and Stationary. Board in vacation an extra charge. Young men who prefer it, may obtain board in respectable families, at $2 per week, exclusive of fuel, lights, and washing. Their *Tuition* for Classics and Higher Branches of English, would be $10 per term of 22 weeks. Common English Branches, $8.

Bills payable one half in advance, and the balance four weeks before the Session closes.

The Winter Session will commence Wednesday, the 1st of November next, and continue 22 weeks.

E. E. BEARDSLEY, Principal.

Cheshire, Oct. 14, 1843. 4t

PEW IN ST. THOMAS'S CHURCH.

FOR SALE, Pew 92, middle aisle. Price $500. Apply to GEORGE R. MARCHER, No. 53 Beaver street. October 14—3t

NO. XII. OF THE

ILLUSTRATED BOOK OF COMMON PRAYER,

Edited by the Rev. Dr. Wainwright,

HAS just been issued. It is embellished with eight engravings. The subjects of illustration are:—Catechetical Instructions—Ruins of Tentern Abbey—Confirmation—Ruins of Netley Abbey—Matrimony—Visitation of the Sick—Ruins of Byland Abbey—and Burial of the Dead. That the embellishments, typography, &c., of this work has been unrivalled in this country, the public has already given ample testimony.

Office of the Illustrated Books of Common Prayer and Commentary, 281 Broadway.

October 14.

BEAVEN'S HELP TO CATECHISING.

JUST published by The General Protestant Episcopal Sunday School Union, from the second London edition, revised and amended by the author and its Executive Committee—116 pages, 18mo, stiff pasteboard covers, muslin backs. Price, $10 per hundred—with the usual discount to Sunday schools.

Also, a finer edition of the same, with an Introduction of 24 pages. Fine muslin, 28 cents each. Discount as above.

Orders may be addressed to

DANIEL DANA, jr.

Sept. 30—tf. Agent, &c. 20 John-street

This day published,

A VERY CHEAP EDITION OF

BISHOP BURNET'S HISTORY OF THE REFORMATION,

Complete, with a Portrait. In 3 vols. large 8vo., price only $2 50, bound in boards.

THE Publishers, in obedience to a call of the times, have determined to offer to ecclesiastical students, general scholars and families throughout the land, their edition of Bishop Burnet's History of the Reformation for the *extraordinary low price of* $2 50.

The publishers call upon the religious community to support them in this enterprise, for without very large sales, they cannot hope to be remunerated for their outlay.

D. APPLETON & CO.,
Publishers, New York.
GEO. S. APPLETON, Publisher, Philadelphia.

October 14—2t

POETRY.

From Graham's Magazine.

NO CONCEALMENT.

BY MRS. L. H. SIGOURNEY.

Think'st thou to be conceal'd, thou little *stream*,
That through the lowly vale dost wend thy way,
Loving beneath the darkest arch to glide,
Of woven branches, blent with hillock gray?
The mist doth track thee, and reveal thy course
Unto the dawn, and a bright line of green
Tinting thy marge, and the white flocks that haste
At summer noon to taste thy crystal sheen,
Make plain thy wanderings to the eye of day—
And then thy smiling answer to the moon,
Whose beams so freely on thy bosom sleep,
Unfold thy secret, e'en to night's dull noon—
How could'st thou hope, in such a world as this,
To shroud thy gentle path of beauty and of bliss?

Think'st thou to be conceal'd, thou little *seed*
That in the bosom of the earth art cast,
And there, like cradled infant, sleep'st awhile,
Unmov'd by trampling storm, or thunder-blast?
Thou bid'st thy time; for herald Spring shall come
And wake thee, all unwilling as thou art,
Unhood thine eyes, unfold thy clasping sheath,
And stir the languid pulses of thy heart;
The living rains shall woo thee, and the dews
Weep o'er thy bed, and ere thou art aware,
Forth steals the tender leaf, the wiry stem,
The trembling bud, the flower that scents the air,
And soon, to all, thy ripen'd fruitage tells,
The evil or the good that in thy nature dwells.

Think'st thou to be conceal'd, thou little *thought*
That in the curtain'd chamber of the soul
Dost wrap thyself so close, and dream to do
A secret work? Look to the hues that roll
O'er the changed brow—the moving lip behold—
Linking thee unto speech—the feet that run
Upon thy errands, and the deeds that stamp
Thy lineage plain before the noonday sun;
Look to the pen that writes thy history down
In those tremendous books that ne'er unclose
Until the Day of Doom, and blush to see
How vain thy trust in darkness to repose,
Where all things tend to judgment. So beware,
Oh, erring human heart! what thoughts thou lodgest there.

TIME.

BY JASPER MAYNE.

Time is the feather'd thing,
And whilst I praise
The sparklings of thy locks, and call them rays,
Takes wing—
Leaving behind him, as he flies,
An unperceived dimness in thine eyes.

His minutes, whilst they're told,
Do make us old;
And every sand of his fleet glass,
Increasing age as it doth pass,
Insensibly sows wrinkles there,
Where flowers and roses do appear.
Whilst we do speak, our fire
Doth into ice expire;
Flames turn to frost; and ere we can
Know how our cheek turns pale and wan,
Or how a silver snow
Springs there where jet did grow,
Our fading spring is in dull winter lost.

From the New York American.

Dear Mr. Editor,—Such inaccurate statements have been made, both in the newspapers and in private gossip, in reference to the visit of a number of the clergy of the Protestant Episcopal Church in this diocese, to their bishop, upon a recent occasion, that an authentic account seems now to be demanded of what was intended to be a strictly private and affectionate interview between certain members of a Christian family and their spiritual head. At the conclusion of the late Convention, which had been looked forward to with many fears and anxieties on the part of the friends of the Church, a number of the clergy, in the fulness of their satisfaction at a result which they deemed so auspicious to the cause of sound Church principles, thought it a suitable occasion to call upon their bishop, to whose learned and able exposition of these principles in his Charge and Conventional Address, they felt themselves to be so much indebted under God for that result, and to offer him their thanks and congratulations.—About sixty of them assembled for this purpose—that is, all that could be summoned by an informal notice, as they happened to meet each other. It was the unanimous opinion that the whole transaction should be of a private and domestic nature; because there was a prevailing anxiety to avoid any appearance even of exultation, at the success of the principles they maintained.

It was resolved, therefore, that no record should be made of their proceedings, and no public report be given of them. Where so many were together, it was needful that one should speak for the whole, and Dr. Wainwright was designated for this purpose by his brethren. Upon reaching the residence of the bishop, after mutual salutations, Dr. Wainwright, in an informal manner, without preparation, and without offering any resolution or distinct proposition, addressed the bishop in behalf of his brethren present. To this address the bishop replied in the affectionate spirit of fatherly communion. At the conclusion of the interview, it having been conducted in a religious spirit, and with constant allusion to sacred things, and especially to the duty of mental prayer for each other by the bishop, the clergy and laity; it ended, as religious meetings usually do: those present knelt before the throne of grace, and devoutly received that same benediction which the Church has appointed to be given to the congregations of the faithful, and which it is presumed all devout Churchmen kneel to receive whenever it is pronounced. "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always, Amen." These were precisely the words, and the only words used. That such a transaction should have been tortured by misrepresentation into an act of servile man-worship, shows the lamentable ignorance of the age in regard to sacred things, and its unhappy want of sympathy with ancient and holy observances.

In former times, when a less worldly spirit prevailed, it was thought to be a matter of course, that on all suitable occasions, the less should be blessed of the greater; and to this day, in the Church of Scotland, no clergyman, after an interview with his bishop, leaves him without receiving his benediction. Alas! that constant thoughtfulness of God, and the anxious desire that "in Him all our works should be begun, continued and ended," should in any way be discountenanced! Alas! that kneeling before our Heavenly Father, while his minister is invoking upon us the divine blessing, should any where be deemed an unworthy or even a superstitious act! J. M. W.

P. S. I hope that the papers which have alluded to the above mentioned transaction will give this communication a place.

Communication.

Mr. Editor,—The stupid and disgraceful ignorance of the editor of the Courier and Enquirer, on matters relating to the Church, are so pithily and forcibly exhibited in the subjoined article from the Commercial Advertiser of Wednesday last, that I cannot forbear requesting its insertion in the Churchman, for the—I was going to say edification, but that would be an impeachment of their intelligence—amusement of your readers. A LAYMAN.

CHURCH HISTORY.—Some of us in the ranks of the laity make sad work, now and then, in the discussion of topics with which we are generally supposed to be less familiar than with the current news and politics of the day. Not many days ago we caught our neighbor of the Courier sadly at fault in the utterance of a dogma of his own, bearing upon the great problem of the freedom of the will. In a still more recent number of that journal, we find the editor equally deep in the vale of ignorance, upon certain points of ecclesiastical history. From the editorial article to which we refer, we quote the following passages:

"We all know, that *up to the commencement of the sixteenth century, there was but one Church in existence, and that was the Roman Catholic Church. All Christians* belonged to that one Church, *in which alone were found the New Testament and the writings of the early fathers;* and which to this day, divested of the errors which crept into it during the dark ages, would be and is *the true Church*. Great and good men nurtured in this, *then the only Church of Christ on earth*, saw its errors, and resolved upon a *reform* in its practices. As the basis of such reform, they consulted the writings of the early fathers and those who lived immediately after the apostles; and whatever practices or articles of faith they found in the Roman Catholic Church, *the then only Church of Christ*," * *

* * * * * * * *

"The Romish Church *is the fountain head—the Church left upon earth by the apostles*, and to which all mankind are indebted for the preservation of the New Testament."

There's theology for you! No marvel, according to an intimation in the Journal of Commerce, that the learned faculty of one of our Universities recently hesitated to confer a doctorate of divinity upon the ecclesiastical editor!

"*In the sixteenth century the Roman Catholic Church was the only Church in existence!*" Indeed! Where, then, were the Greek and Syriac Churches—certainly of equal antiquity with the Roman—in existence thirteen hundred years before the sixteenth century—at that date, and in existence now? Why, the Nestorians—a branch of the Greek Church—sent forth more missionaries into Asia, during the four hundred years after the death of their founder, than all other Christians have sent to the heathen since.

"*All Christians belonged to that one Church!*" Indeed!—are you quite sure? We have already spoken of the Greek and Syriac Churches. In addition to these, let us ask of the editor what had become of the Armenian, the Coptic, and the Abyssinian Churches at that memorable point of time, the sixteenth century?

The Roman Catholic Church, "*in which alone was found the New Testament!*" And as if the rash assertion were true beyond all cavil, doubt, or peradventure, it is repeated.—Wonderful discovery, truly, for the *nineteenth century*, that in the *sixteenth century* the *Roman Catholics alone* possessed *the New Testament!* Our learned contemporary, surely, must have read very strange histories of the early manuscripts and versions of the sacred Scriptures. We commend him to Calmet, and Horne, and Gleig, and Stackhouse, and scores of other authors upon the literature of the Bible, from whom he will learn that all the five grand divisions of Christians possessed both the Old and New Testaments. He will find that the Syriac is older than the Roman, and the Greek older than either.

"*The Romish Church is the fountain head—the Church left on earth by the apostles!*—Amazing! Why, it was not until the second or third century that the Bishop of Rome began to assume the pre-eminence. Until that time, there was no such thing as a distinctive pre-eminent Roman Church. All the bishops in Europe, Asia Minor, and Africa, were of equal authority. Then came the division between the Greek and Latin Churches—and the rival patriarchs, or popes, of the Eastern and Western Churches—the Constantinopolitan and the Roman.

But we have not patience to pursue the subject. Indeed, the positions we are refuting are almost too absurd to require refutation. No, no; our contemporary must read Mosheim, and Milner, and Lardner, and Calmet, and Waddington, before he can expect the crowning honor of a D. D.

From the London Times.

THE POPISH TEMPERANCE MANŒUVRE.

Drunkenness is said to be the besetting sin of all nations that dwell to the north of the tropic of Cancer; and certainly, whether this general position is true or not, this at least is clear—that this vice is the monster-evil of the lower population in the British Islands. The beer-shop in England, and the whisky-still in Scotland and Ireland, are at the root of nearly every self-caused mischief that besets the social condition of the poor.

It was not, therefore, without some satisfaction that we saw Father Mathew—of the effects of whose very successful labors in Ireland who has not heard?—pass over here, to wage, as we hoped, an equally successful war against English drunkenness. And we had certainly trusted that we should have been able, upon the experience which would thus be furnished to us of the means used to achieve so desirable a consummation as the extirpation, or at least the diminution, of this vice, to have acquiesced as cordially in the propriety of those *means* as we do in the desirableness of the end. We must, however, confess, that the late exhibitions on Kennington-common have quite disappointed us of the hope of being able to entertain any such unqualified approval. We sincerely respect Father Mathew, and wish him well in that task which he has undertaken and prosecuted with such single-minded zeal; but we put it to him as a Christian clergymen—we put it to him even as an advocate of "total abstinence" and nothing else—whether such proceedings as the following can by possibility be productive of any *real, lasting*, or *solid*, however much they may be fertile in *apparent*, good?

We are told, then, in the first place, that "the national victory of teetotalism over intemperance' is now being achieved on Kennington common and elsewhere; nothing being able to hinder the consummation, "*if only the pledge is not administered too fast.*" And in consequence of this last salutary caution, an oration has been decreed to be pronounced by some one of the "advocates," between each "batch" of pledges, in order to kill time.

The mass of these harangues are not reported, being described as "speeches on the benefits to be derived from drinking water;" and we presume, therefore, that they may be set down for the most part as very simple, and, doubtless, very unconscious, repetitions of the plain "ἄριστον μὲν ὕδωρ" of the great Greek lyrist. But there are exceptions.

A Dr. Suder, we read—

"Spoke *as a medical man* (what he said in this capacity did not of course transpire) on the baneful effects of intemperance, *and to prove his position he produced the stomach of a subject which he said he had brought from Guy's Hospital, prepared by himself. Having inflated it with his breath, he asked if they thought it possible to put a pound of rump steaks and four pots of beer into such a small cupboard as that?* (Laughter.) Yet such was the fact, *and the intemperate man would put much more into it.*"

It is certainly difficult to guess, from this "proof," what the suppressed "medical" conclusion really was, unless it may have been the not very difficult one, that it is not every man who can consume a pound of rump steaks and four pots of beer at a sitting. The application of this ruth to teetotal ethics is, however, not so obvious. But we have not yet done with the doctors. On another occasion a Dr. Mingaye Syder, we are informed,

"Addressed the assembly, and said, as a medical man, he wished *the medical world to make a profession of teetotalism: that he had petitioned* **Parliament** for a committee of inquiry into the subject, *and that he should continue to do so* until the prayer of his petition was granted."

Poor Dr. Syder! Like a certain worthy of the realms of Dis, we much fear that in his capacity of a petitioner—

"Sedet, eternumque sedebit,
"Infelix Syder."

But here again simple men are at a loss—"the medical world!" Is it that nothing can make men sober, except a profusion of water-drinking on the part of each and every member of the corps of Apothecaries, or a demonstration from Guy's that men physically are unable to drink more than they can do? Are these Father Mathew's weapons? Or are they only the unauthorized extravaganzas of that *par nobile fratrum*, Doctors Suder and Syder?

But the most painful part of the ceremony is its so called "religious" aspect. At first sight the thing wears the appearance of the formation of a *religious* community, the sum of whose creed and morality consists in only this—abstinence from alcohol. And the enrolment into this body is thus described:—

"*After much pushing*, between **200** and **300** men, women, and children, forced themselves in front and *knelt down*. Father Mathew then told them that the pledge he was about to administer was for ever. The rev. father then administered the pledge first in the English and then in the Irish language, the recipients of it repeating the words after him. *The pledge having been administered to the first 'batch*,' Father Mathew went among them, and, *putting his hand on the head of each, invoked the divine blessing upon them.*

"No sooner was one 'batch' done with, than another was ready, and in the second 'batch' a great number of boys and girls knelt down *under a crimson banner, having on it the lamb and flag, and announcing that they were the 'Juvenile Rechabite Tent of Westminster.'* In this batch several Quakers took the pledge."

Between each "batch" occurred, our readers should recollect, either the exhibitions of Drs. Syder and Suder, already alluded to, or a little pantomime, with "Temperance medals," or a performance, *by the Temperance band, of "St. Patrick's-day*," or some similar tune. And in the midst of all this, we have boys and girls of *all* religious denominations professing teetotalism *as a religion per se, as in itself a distinct bond of religious community, as constituting a religious sect distinguished by the scriptural name* (or what is meant to be such) of "Rechabitism;" and then we have *a Roman Catholic* PRIEST presiding at the ceremony, and administering what certainly does appear to us to be, under the circumstances, only a solemn profanation of an oath.

But this is not all. In the midst of all this (we are sorry to say it, but it is no less)—in the midst of all this mummery and fanaticism, the following disclaimer is made of all religious motive or principle whatsoever:—

"An address was presented by a numerous deputation, headed by Mr. Cash, of the Society of Friends, to Father Mathew from the *Protestant Temperance Association of the South of London*, expressive of their gratitude and delight at the success of his labors in the cause.

"Father Mathew, in expressing his acknowledgments for the compliment, said, in carrying out this great and important object, he was desirous to do so without giving offence to any sect or denomination of persons. He was acting for all, without reference to class, religion, or sect. *The principles of total abstinence were viewed as no evangelical virtue by the ministers of the Church to which he (Father Mathew) belonged*, and he believed they were not so considered by the ministers of the Protestant Church. Then, why should these distinctions be made? What would be thought of their having a Lancashire Catholic Agricultural Association, or a Yorkshire Protestant Agricultural Association? (Laughter.)"

This is candid. "*Total abstinence* is no evangelical virtue in the opinion of the Church." Then why, we ask, is it inculcated? If it is not right *in a Christian sense*, nothing can justify its imposition upon Christians by oath. If it *is* thus right, then is every Christian *already* bound, and that by an obligation of far greater solemnity than the mockery at Kennington, to practise and observe it. But we take Father Mathew's choice of the alternative. "A Christian," says he, "is *not* bound, *as such*, to abstain; a teetotaller is. He is no more acting on Christian motives in abstaining from drink (we are only using Mr. Mathew's own admission) than a man can be said to be so acting in becoming a member of an agricultural society. Agriculture and morality (*i. e.* temperance society morality) are equally disconnected with, equally alien from, religion."

It is with much sorrow that we have seen such an avowal made by a clergyman, and, above all, by one whom we so sincerely respect as we do Mr. Mathew. The intensity of the evil which he is combating may possibly justify him in imposing, *by oath*, the observance of that which, being "no evangelical virtue," is therefore more than any Christian need observe; but the disclaimer (in so doing) of all Christian motives, the separation of morality and religion, is certainly defensible upon no ground or consideration whatsoever. We have always, we repeat, highly valued, as a means of good, the zeal and labors of Mr. Mathew, and have wished him every success; but if these are the means which he employs—these the principles upon which he acts—we shall begin to doubt whether that success is not after all more showy than substantial. No success, we are convinced, can sanctify such means or justify such principles.

From the Wabash Courier.

A DIALOGUE.

Mrs. Thoughtful. Dear Mrs. Careless, why are you so inconsiderate? You do not seem to observe the signs of the times.

Mrs. C. What's the matter now, Mrs. Thoughtful? Have the locusts come yet, to devour what the mosquitoes have left?

Mrs. T. No, indeed, my dear madam.—Something incalculably worse than that! I allude to the religious movements of the age.

Mrs. C. The *religious* movements? Has another prophet, then, arisen? Are there more prognostics? I should suppose that as Millerism is *about* dead, people would be cautious how they attend either to the spilling of salt, or to the shooting of a star.

Mrs. T. You have no faith, Mrs. Careless. The existence of counterfeits shows that there is good coin somewhere, and for my part I must say that I am terribly alarmed. The signs of the times indicate an approaching crisis.

Mrs. C. For five and thirty years, Mrs. T., have I (off and on) been reading history, and I have noticed that since the days of the Reformation, alarmists have appeared every few years to foretell some dreadful explosion.

Mrs. T. Yes, madam, but the world is now **300** years nearer its termination than it was in blessed Luther's day, and we must soon expect something very remarkable. Hav'nt you heard of the news from Oxford? Does the progress of Puseyism excite in your bosom no apprehension?

Mrs. C. Puseyism? And what is that, I want to know?

Mrs. T. Strange, that you ask such a question. Why, some derive the term from the word *cat*-astrophe. They say that the ringleaders in the great movement which is to produce the awful catastrophe, are first-rate, categorical mousers, and therefore are properly called Pusseyites. Some say they are opposed to free churches, and are thence styled *pew*-seyites. Others again think that they will prove to be a set of dastardly miscreants, notwithstanding all the noise that they are making in the world, and consequently nickname them the *pusey*-lanimous. *I* should think, however, from all that I have heard, that somebody in the College at Oxford with a queer name, is the founder of the sect, and the originator of the title. At all events, he and his sect are determined upon going over to Rome, and taking all England and America with them. They declare upon their word and honor, that they hate Rome, but this is only intended to deceive the unwary. You know that it has for a long time been held lawful by some, to do evil that good may come. And so, I expect, it is with them. I never go to bed, therefore, without a sort of feeling coming over me, that during the night the battle of Gog and Magog will be fought on our Western prairies, and I shall wake up in Rome, if not in some worse place. I would thank you, dear madam, for a little hartshorn or camphor.

Mrs. C. Let me entreat you, my good friend, to compose yourself a little. Your nerves are out of order. I now begin to understand the subject of which you are talking. Of late I have been perusing some well-written publications which go by the title of the Oxford Tracts. They are in part from the pen of the learned Dr. Pusey, and he it is, I doubt not, to whom you refer. Among other things, I have read the letter which Dr. Pusey wrote, two or three years since, to the Bishop of Oxford, to vindicate himself and his associates from the charge which was then preferred against them of leaning towards Rome. And nothing has since appeared to show that he has materially changed his sentiments. For one, I cannot divine what he could expect to obtain by continued dissimulation. If he be a Romanist at heart, what will he gain by falsehood? Will he make converts to Rome, by constantly and powerfully writing against Rome? I should suppose not, Mrs. Thoughtful. Do not believe, madam, all that you see in the papers. Many false prophets have gone out into the world. When you go home this evening, take a shower-bath, or else go fasting to bed, and my word for it, you will not think of Rome during the night; your "sleeping will be sound and your waking cheerful." You and I will yet die good Protestants, even if in our widowhood, the Pope himself, by a special dispensation, should see fit to address us.

Mrs. T. Thank you, Mrs. Careless, for your excellent advice. Shall we have the pleasure, to-morrow, of meeting you at the "Maternal Association?"

Mrs. C. No, indeed. My children with fifty others were running the other day, ragged and dirty, after a band of music belonging to a company of strolling players; and I felt so ashamed, that I determined to stay at home to-morrow to wash and mend. Mother used to say that cleanliness and neatness were great helps to morals. Good day, Mrs. Thoughtful.

Mrs. T. Good day, Mrs. Careless.

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PROSPECTUS.

IN an age of such cheap printing, it becomes a natural question, Why should the Church derive no benefit? The series of publications now contemplated is designed as a practical reply. While the best books will be selected, original or from the English press, accurately printed, without abridgment or alteration, in a convenient form, with neatness, and good taste, advantage will be taken of some peculiar facilities, to reduce the cost, it is believed, to a lower standard than has heretofore been realized, in works of the same class. At the low price of the work, the success of the enterprise must, of course, depend upon the extent of patronage, and punctuality of payment. The undersigned, who has the approbation of his Bishop, and also of the Bishop of New York, solicits the encouragement of his fellow Churchmen. J. R. DUNHAM.

Flemington, N. J.

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October 7—3t

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August 12. 2M

Just Published,

MUTUAL FORBEARANCE recommended in things indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the parish of Hawarden, on the 22d July, 1843, and dedicated to the Rev. Dr. Pusey, by Walter Farquhar Hook, D. D., Vicar of Leeds, Prebendary of Lincoln, and Chaplain in Ordinary to Her Majesty.

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Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Dancing, at Professor's prices. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

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Books and stationary will be purchased for the pupil when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are, Presbyterian, Methodist, Baptist, and Roman Catholic Churches in the city.

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References may be made to the following gentlemen:—

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Wm. Easton, Esq., Hon. George W. Crabb, Mobile Alabama.

Hon. Levi Woodbury, U. S. Senate.

Sept 23—2m

TRINITY CHURCH CEMETERY,
AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places, but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

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August 12—tf.

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THE WINTER TERM of the Misses Edwards' Boarding and Day School for Young Ladies will commence on Wednesday, the 27th of September.

New Haven, September 9, 1843. 6t$

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Circulars containing terms, and further details, may be had at the office of the Churchman. Aug. 31.

SEXTON. Wanted, by a respectable middle-aged man, a situation as Sexton, or Superintendent to a Burial Ground or Cemetery. The highest testimonials as to character and abilities, will be submitted from eminent clergymen and other gentlemen. Address to A. B., care of Mr. James P. Burr, 90 Walker-street.

September 30—8t$

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CHURCH ALMANAC FOR 1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.

THOMAS C. BUTLER, Agent
September 9. P. E. Tract Society.

REV. DR. JARVIS'S ADDRESS,
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AN Address to the Members of the Protestant Episcopal Church in the United States of America, occasioned by the unjust accusation of a tendency in our communion towards the Errors of the present Church of Rome.

By the Rev. SAMUEL FARMAR JARVIS, D. D., LL. D.,

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